

The Living Church

VOL. XXVII.

MILWAUKEE AND CHICAGO, AUGUST 2, 1902.

No. 14.

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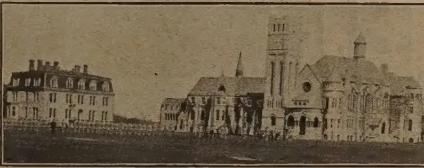
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The Living Church

VOL. XXVII.

MILWAUKEE AND CHICAGO, AUGUST 2, 1902.

No. 14

Editorials and Comments.

The Living Church

With which are united "The American Churchman," and "Catholic Champion."

A Weekly Record of the News, the Work, and the Thought of the Church. Published by THE YOUNG CHURCHMAN CO., 412 Milwaukee St., Milwaukee, Wis.

Editor, FREDERIC COOK MOREHOUSE.

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HOW much might the voice from the mountain of Transfiguration mean to us, if we would let it! Yet the voice itself is subordinate to the Personality, shining through and transfiguring the body of clay which enshrines it.

It is not so much that God speaks to us, though that He graciously vouchsafes to do. His crowning mercy is that He tabernacles with us, giving us the benediction of His Presence, taking us up with Him into the heights of glory, revealing to us the effulgence that is His own, and that shall sometime be reflected in us, but only that we may thereby be strengthened to descend again into the world. The mount of the Transfiguration must forever be different from the mount of the Ascension. The one was a crowning of glory, that the depths of woe and the pains of death might be seen through the beauty of the self-emptying of the Incarnation; the other, a crowning of very Manhood, that the divinity of Him who suffered might be shown to be inseparable from the humanity which He had assumed.

The Transfiguration shines out upon us at midsummer, when we are least of all prepared to enter into its spirit. We shall lose something of the rounded fulness of the Christian Year if we permit it to be a forgotten festival, an unobserved day.

Men come and go, and they look up at the face of Christ, and see in Him nothing to differentiate Him from the other men about them. It is reserved for the true follower of Him, to behold Him in the radiance of Transfiguration beauty.

Yet the glory was His before the worlds were made, and those three favored ones who saw Him in it, saw only what shall also burst some day upon the eyes of all those ransomed ones who shall be permitted to behold the Beatific Vision—the King in all His glory.

BISHOP BREWER'S REPLY.

WE CANNOT refrain from an expression of thanks to the Bishop of Montana for so courteously and so frankly replying to the questions which we had previously asked him to take into consideration. Matters pertaining to methods in missionary work are, of all subjects, such that the frankest discussion, couched in such courteous language as the Bishop of Montana could not fail to use, can only be helpful in forming a just opinion.

It is evident that there is no disagreement between us as to the inequalities of the present apportionment. That apportionment could not be more completely condemned than by the Bishop's answers to our questions. "The duty of every one to give for missions," says the Bishop, "depends upon his ability to give." But the present apportionment assumes that it depends upon the expenses of the several parishes, which is almost the opposite of this reasonable basis. "Every Diocese," says the Bishop, "is to give according to its ability." But the apportionment says that every Diocese is to give according to its parochial expenses. Finally, we are not surprised to have the Bishop say: "I do not believe that the apportionment has been wisely made."

Yet the Bishop defends the system, because "those mistakes can be corrected." Of course they *can* be; but *will* they be? Our own previous considerations have been twofold in their scope: first, as to the present apportionment; second, as to any apportionment. We have given by far the larger attention to

the first of these questions, which is more immediately pressing. It is a pleasure to know that we are here in agreement with the Bishop.

It is quite true that if a fair apportionment should be put forth it would obviate the injustice which has been so conspicuous a feature of the present apportionment. We should then have, as we cannot now have, a fair test of the system.

But we have deemed it necessary to revert again to this manifest injustice, because no admission of that fact, or promise of change, has, so far as we are aware, been made by anyone in authority. On the contrary, we receive monthly, and very likely the Bishop of Montana also receives, an official circular regularly giving the information that—not the system in the abstract, but—the present apportionment is remarkably successful. Now that which is unjust cannot rightly be defended, even if it shows financial success. Consequently the earnest efforts both of the Bishop of Montana and of THE LIVING CHURCH must still be needed to secure a foundation of justice and righteousness for the next apportionment. Instead, therefore, of debating the merits of an abstract apportionment which does not exist, do we not wisely to demand that attention be focussed upon the inequalities of our specific attempt, until the promise to change the basis is made? The Bishop rightly says: "We are making mistakes, but those mistakes can be corrected." The immediate need, which the friends as well as the opponents of the system ought logically to be most insistent upon, is that these "mistakes" be admitted by those who made them, and a promise be given that they shall not be repeated. Then, and not till then, would it seem safe to assume that the second apportionment will be wiser than the first. We can only hope that the optimism of the Bishop of Montana will be justified. For our part, we are doing what we can to insure that it shall be. And we certainly shall drop the subject as soon as we have reason to believe that it will be.

As to the suggestion that "because St. Bartholomew's parish, New York City, is to have a \$200,000 door, does not prove that it has not done its duty in giving for missions," we cordially agree; but it does prove that an apportionment against that wealthy parish based only on its running expenses is unjust as compared with parishes whose running expenses are in the same or greater proportion, but which are obliged to forego the beauty of the adornment of the house of God. It is because the apportionment assumes no greater duty to rest on the wealthy than on the relatively poor—we showed that the apportionment *per capita* as against the parish at Butte, Mont., was double that against St. Bartholomew's—that we cited the specific case.

We certainly are not raising objection to this lavish adornment of the house of God. Nothing can be too good, nothing too expensive, to be used in His service. We do not forget that it was Judas Iscariot who urged that these "be sold and the money given to the poor." We criticise, not the doors, but the apportionment.

And we also agree that expensive vestments are precisely on a footing with expensive adornments of the fabric. These should be taken into consideration as factors in fixing upon the ability to give. Only, they indicate such ability, not on the part of the owner or recipient of such vestments, but on the part of those who give them. If it were true that the "robes" of the Bishop of Milwaukee were of the value of \$20,000—and we fear that distance has lent largely increased value as well as enchantment to the view—and if the Bishop of Montana should "say that he had better devote the larger portion of that sum to the sustentation of missions in his Diocese," the Bishop of Milwaukee would hardly reply, as suggested, that his critic was "minding some other person's business," but would more probably state that these were fruits of the devotion of their givers, who, for aught we know, may also be large givers to missions as well. The option would not have been given to the Bishop to use their value in other ways than those rendered appropriate by the nature of the gift. He might, indeed, explain more fully that the value of such vestments, whatever it might be, was largely in the value of time and skill lovingly devoted without money and without price to the service of the Master in fashioning these vestments to be used in His service, and in jewels that might be heirlooms or treasures once worn by loved ones now gone before, too sacred, too precious, to be sold, even that their value might be given to the poor, but not too precious to be used in the service of Him from whom all good gifts do come. But in this specific instance, if cognizance is to be taken of the value of the episcopal vestments, it would naturally result in an increased apportion-

ment against the Diocese of Pennsylvania, from which, if we are not mistaken, they for the most part emanated. We do not question that ability to give makes duty to give. On the other hand, the fact that one has already given, does not render him bound to give more than another who has given nothing. This seems to have been forgotten in framing the apportionment.

Nor from our knowledge of the Bishop of Fond du Lac would it seem to us probable that if his brother of Montana had suggested to him that the money used in "providing copes and mitres for the Bishops who came to participate in the consecration of his Coadjutor," would better have been applied to "the mission to the Oneida Indians, or to the building up of the Church in the weak places of the Diocese," he would have replied that his brother Bishop "had enough to do in looking after [his] own missionary work in Montana." He would far more probably have told how welcome the Bishop of Montana would have been at that function, where he would have seen such evidences of missionary fervor as would have done his heart good. He might even have gone so far as to explain that the cost of providing those vestments for his honored guests was but trivial, in spite of the reports to the contrary; far less, indeed, than many a church of only average wealth expends without question for its flowers. Had there been listening bystanders, they might have added, what perhaps the Bishop of Fond du Lac might himself have omitted to explain, that throughout the "weak places of the Diocese of Fond du Lac," and in the "mission to the Oneida Indians," might be seen the tangible proofs, in churches, rectories, parish houses, and fabric generally, of the lavish gifts of the Bishop of Fond du Lac in the mission field of his own Diocese. The Bishop of Montana would then go back to his own mission field which he has so admirably tilled, and in which he has so fully won not only the respect but the admiration of the Church, happy in the knowledge that here was one other Bishop who was living a life of self-denial, and by wise expenditures in the mission field was adding largely to the increment of missionary property held for the Church; and that in spite of adverse conditions exceeding even those which confront the Church in Montana.

And if we had once intimated that the possession of \$200,000 doors was proof of the absence of a missionary spirit, we should then gladly agree with the Bishop of Montana that the "*ad captandum* argument cuts in more ways than one"; nor could we have denied that it is also "beside the mark in all." Happily, we have intimated nothing of the kind.

LEAVING now the question of the immediate apportionment, admitting that the next apportionment might be divested of the objectionable features which both the Bishop of Montana and ourselves find in the present one, hoping that such will in fact prove to be the case; we are even then forced to dissent from the Bishop as to the desirability of the system itself, when well worked out. We shall not press this however at the present time, for two reasons.

First, the apportionment system was ordered by the last Board of Missions, and must be in force until the same body can reconsider its action in 1904. It is advisable therefore that we should give it an honest trial, and be able to judge it two years hence from a practical as well as from a theoretical standpoint. In order that such a fair test may be made, it is necessary that the system itself be applied very differently from its application in the apportionment for the present year. It therefore behooves us all to work together to assure such wiser application, waiving for a time the larger and not immediately pressing question as to the wisdom of the system itself. In the immediate question pending, we are glad to find ourselves in such close agreement with so distinguished a missionary worker as the Bishop of Montana. We shall believe this correspondence with him to have been fully justified if it shall induce our missionary authorities to reconsider their basis of apportionment, and in future apportionments to make an attempt at dividing the amounts to be raised according to the abilities of the individuals in the several Dioceses and Missionary Districts, and taking cognizance of the other and largely varying duties resting upon them for the support of other forms of Church work. Thus only can a just apportionment be made. If such justice is not done, we shall look to the Bishop of Montana to agree with us two years later that the whole system must be abolished. If such justice be done, we shall ourselves welcome the practical test of the system.

And the second reason for waiving the discussion of the system itself, is that, not being immediately pressing, it might

have some adverse bearing upon the direct missionary work. Differ as we may about methods, it is essential that all Churchmen should appreciate that sympathy with and work for the missions of the Church are a test of loyalty to the Church and to Christ. Our limitations in this American Church are partly because our ideals are too low. A "Million for Missions" would only be a beginning in the fulfilment of our duty to Him who declared, "All souls are Mine." It seems large, only because we have been content with small thoughts, small ideals, for our mission work. It takes different machinery to produce great results from that which will produce small ones. For ourselves, our visions have been of larger things than perhaps our missionary machinery has been adjusted to. We are looking for that day when the extension of the Kingdom of Christ will be seen to be a personal duty resting, not on the parish, not on the Diocese, not on a general "Board," indefinite, hazy, and far away to most people, but on ME. We have already partly reached that place among the children, without any apportionment, but with individual work among them; and they shame us by doing, with their pennies, nearly a quarter of all our general missionary work. And the unapportioned women quietly do their individual duty, and by bringing the responsibility down to the individual unit, they do great things. And the great Church at large, with a wealth which is alike the wonder and the reproach of the world, is content with little thoughts, low ideals, and a general shirking of responsibility and endeavor to thrust it upon the shoulders of some collective aggregation that leaves out the duty of the one poor little soul that can be lost in the crowd.

Oh, for a Peter the Hermit to preach us a new crusade against the strongholds of the infidel! A crusade fought, not with the armor of the knight, but through the armies of Christian Soldiers, going into all the world and preaching the gospel unto every creature. We find the munitions of war, and the expenses for the campaigns, and the soldiers to fight, for every occasion in which the flag of our nation calls for an advance. But when the Cross goes on before, we falter and lag; we lack the men because we lack the money, and the money because we lack the men.

But with a Peter the Hermit to shame us on to better things, we must also have a prophet Nathan to interview us one by one, telling us in parables of the good we might do but do not, and adding in the name of Christ and the Church:

"Thou art the Man."

WITH respect to the Open Letter from the Bishop of Central Pennsylvania to the Presiding Bishop demanding the appointment of a new Board of Inquiry to investigate charges in connection with the Irvine deposition, we need only say that it does credit to the Bishop, and that we had looked for such action on his part, as being, under the unhappy circumstances, inevitable.

We may add that the cruellest wrong one can do to another whom he wishes to befriend, is to seek to suppress, or to refuse careful consideration of, rumors against him. It was in the guise apparently of friendship to the Bishop that the gravest injustice was done to him by the procedure of the recent Board. A wiser and truer service would have been to exhaust the provisions of the canon in giving opportunity to the prosecution to present their evidence, to examine and cross-examine witnesses to the fullest extent. That the opposite course was pursued is little less than a stab to the Bishop in the house of his friends, well intended though, no doubt, it was.

All this unhappy difficulty has been brought upon the Church by the failure of her legislators to provide courts of appeals. It was not enough that a Western priest was sent to an untimely grave some few years ago by a similar lack of opportunity to have a sentence reviewed, and that his Bishop, who had been about to pronounce sentence, followed him there not many years later, broken in heart by the strain and the anxiety from which he could not obtain relief. We refused to learn the lesson. We permitted Convention after Convention to adjourn without taking the step that would cure the condition. History now repeats itself, and will continue to repeat itself until we make the repetition of such incidents impossible. The world used to inflict martyrdom upon the children of the Church. Finally the Church learned to do it herself. Perhaps another martyr or two was needed to ensure the relief to possible injustice which a court of appeals only could supply.

We shall of course say nothing that can bear, one way or another, upon the subject matter of this second Inquiry. Both

sides are acting in good faith, and no dishonor reflects upon either by reason of the insistence that the case shall be determined upon its merits.

We would, however, make, if it be not an intrusion, one suggestion as to the procedure of the coming Board, that may perhaps be helpful in its work, and that will set a better precedent for the future. That is, that the Board should meet, organize, choose its Church Advocate, and then adjourn to a fixed date somewhat later. No man competent to act as Church Advocate can be willing immediately to enter upon his duties without first looking into the canon law and discovering what its provisions and intentions are, and without qualifying himself by some study to fill the duties of the semi-judicial position to which he is called. He ought to be a jurist of ability and standing, and one competent to act as legal adviser to the Board and as prosecuting attorney subsequently, if, unhappily, subsequent proceedings should be deemed necessary. It would not be necessary that witnesses should appear at this first sitting.

And we earnestly hope that every facility will be given in this second Inquiry, to have the charges duly presented, and that the fullest consideration will be given to them. So only can justice be done to both parties, and to the Church.

AGAIN, as though Providence had adjudged that this Church has shown itself incapable of dealing with canonical matters in the abstract, and is forcing us by concrete cases to amend our canon laws, the Mississippi Divorce case, treated in this issue by Mr. Francis A. Lewis, shows us the pressing need for amendment of the canon on that subject, if we are to protect the Church from the scandal of permitting the re-marriage of divorced people in defiance of the law of God. Mr. Lewis, it will be remembered, strove earnestly in the last General Convention to secure the adoption of a stronger canon on Marriage and Divorce which, as the product of the deliberations of an exceptionally able committee, passed the House of Bishops and the clerical order in the lower House, but failed to receive the assent of the laity. The need of such a stronger canon is most pressing; and the vagueness of the present canon is such that, as Mr. Lewis shows, it is difficult to convict under it.

Mr. Lewis does not forget that the priest who married after being himself "put away" by his wife, might be presented under the canon for "conduct unbecoming a clergyman." He holds that he could not be under the marriage canon itself. This is deplorable; but at the same time it may be answered that the purpose of this canon is rather to guide the clergy in showing what classes of persons they are restrained from marrying, than to serve as a canon of discipline. The case of the unlawfully married is not so much contemplated by the canon, as the case of the minister to whom application to join unlawfully in marriage is made.

Serious as is this first weakness in the canon, the second is far worse; for if the canon does not prohibit a minister from marrying divorced persons (except the innocent party in a divorce for adultery), then we are in even worse straits than had commonly been supposed. Mr. Lewis holds that in some circumstances, as now, it does not.

But as to this interpretation of the canon we feel obliged to take issue with Mr. Lewis. The canonical provision, which he quotes elsewhere, is as follows:

"No minister, knowingly after due inquiry, shall solemnize the marriage of any person who has a divorced husband or wife still living, if such husband or wife has been put away for any cause arising after marriage; but this Canon shall not be held to apply to the innocent party in a divorce for the cause of adultery, or to parties once divorced seeking to be united again."

Mr. Lewis' conclusion, which he "regrets exceedingly to be obliged to reach," is that only the respondent in a divorce may be considered the party who "has been put away," the plaintiff being not included in that description. Since, then, only the plaintiff in a divorce action can be described as having a "divorced husband or wife still living . . . [who] has been put away," the re-marriage of the respondent is not prohibited; the latter being the party who was put away, and therefore not having "a divorced husband or wife [who] has been put away." Only one party to the divorce, the respondent, according to Mr. Lewis, has been "put away."

But while we agree with Mr. Lewis in his general conclusion that a stronger canon is very much needed, we cannot subscribe to this detail of the belief which, against his wishes as against ours, he has felt obliged to reach; and for these reasons:

Mr. Lewis rightly says that "any statute must be con-

strued as a whole," and that "a statute is always to be construed in a reasonable way." Now the clause—

"but this Canon shall not be held to apply to the innocent party in a divorce for the cause of adultery."

would imply that but for that exception, the said "innocent party" would not be permitted to re-marry. The clause is clearly an exception to a prohibition already made. Yet if Mr. Lewis is right in maintaining that only the plaintiff is by this canon estopped from re-marriage, the permission to the "innocent party in a divorce for the cause of adultery" becomes meaningless, because the guilty party—the respondent—would also be permitted to re-marry under the main clause; or at least would not be prohibited from re-marriage. Why then is only the "innocent" party singled out for such permission, if the intent of the statute is to permit the re-marriage of both parties? Clearly, the re-marriage of the guilty party to a divorce for adultery is not contemplated by the canon. But, since the guilty party (technically at least) is invariably the respondent, where, on Mr. Lewis' hypothesis, is he forbidden to re-marry? Clearly, the language of the exception assumes that the guilty party to a divorce for adultery is forbidden by the principal clause to re-marry; and if this assumption be true, it follows that the marriage of the respondent in a divorce for other causes as well must, equally with that of the plaintiff, be prohibited by the canon. Consequently, awkward though the language be, the expression, "any person who has a divorced husband or wife still living [who] has been put away for any cause arising after marriage," must include both the respondent who "has been put away," and also the plaintiff, who "put away" the respondent, but who has also "been put away" by the court, if not by the action of the other party to the marriage. We feel therefore that the minister who performed this marriage of A who has "a divorced . . . wife still living," who "has been put away" [by judicial decree if not literally by the husband-respondent] "for any cause arising after marriage," is liable under that canon.

But notwithstanding this difference with Mr. Lewis on this concrete case, we feel with him that the importance of this consideration is in showing how urgent is the need for strengthening the canon, by using language which shall place its meaning beyond all doubt; and also how important it is to forbid all re-marriage of divorced persons "for any cause arising after marriage."

A REMARKABLE request is made of our contemporary, *The Church Standard*, by no less a dignitary than the Very Rev. Dean Hart, of Denver, which we can only understand by remembering that the learned Dean is not "native and to the manor born" in America. His Very Reverence is somewhat aggrieved at the punctuation in our Prayer Book at the answer in the Catechism: "I mean an outward and visible sign of an inward and spiritual grace given unto us." Dean Hart contends that a comma should follow the word *grace*, in order to indicate that it is the *sign* and not the *grace* that is "given unto us." The omission of that comma, says the Dean, "has done its share in heaping up the man-made mountains of modern Sacerdotalism." So, with a child-like simplicity that trusts in the omnipotence of the great editor, he concludes his letter: "You, sir, who carry the Standard of the Church, will, I have not a doubt, see to the restoration of this telling comma and so 'repair the breaches.'" Truly, a faith that might remove mountains, even if it cannot quite produce a comma!

Now we congratulate the Dean on finally discovering some unmistakable "Sacerdotalism" in the Prayer Book. That "telling comma!" The phrase is excellent. Those who went out from us in order that they might found the Reformed Episcopal schism, did so on the express ground that the Prayer Book was saturated with "Sacerdotalism." Those who remained, did so, for the most part, on the same ground. But the excellent Dean has been able to retain his honorable position at the head of one of our most prominent Cathedrals in spite of his total inability to find that which friend and foe alike have commonly believed to be conspicuous in our Book of Common Prayer. At length, however, his eyes are opened, and that "telling comma" has told its story.

But the Dean appears not to know that so long as the Prayer Book in common use agrees with the American "Standard Book," no change whatever—no, not even by inserting or discarding a comma—can be made without due authority of General Convention. The omission of the comma, with all its

implied "Sacerdotalism," represents the deliberate and intelligent decree of this American Church. Dean Hart graphically relates how the three English publishing houses which are licensed to publish the Book of Common Prayer in England "perpetrated" a "piece of villainy" in perpetuating the omission of this comma. It is to remedy this villainous act that he calls upon *The Church Standard*, and has "not a doubt" that this doughty knight, armed in the magnificent paraphernalia of a heraldry that is so attractive to the eye when printed and so straining to the nerves when worn, will "see to the restoration of this telling comma."

And in the meantime, until *The Church Standard* has amended the Prayer Book as requested by the eminent Dean of Denver, we trust we shall hear no more of the absence of "Sacerdotalism" from the Prayer Book, or of the alleged bad faith of those who believe in and practise such Sacerdotalism.

WE LEARN with pleasure that the Presiding Bishop has again communicated with his brother Bishops with regard to the embarrassment caused by the Mexican affair. He states that 59 Bishops have counseled delay in carrying out the order to consecrate the three Bishops-elect. The Presiding Bishop rightly feels that he has no authority to postpone indefinitely the consecrations ordered, by reason merely of the fact that a large majority of Bishops have counseled simply delay, and he states now that it is his belief that it will be best for the Bishops who desire postponement to formally withdraw their consent to the consecration, leaving the matter to be considered again at the next General Convention. He asks especially that every Bishop will respond to his request.

The Presiding Bishop is clearly right upon the canonical issue involved, and he is also very wise to ask his brother Bishops to relieve him from the present embarrassment, his suggestion being, indeed, entirely along the lines suggested by *THE LIVING CHURCH*. We trust it will receive prompt response in the formal withdrawal of consent to the consecration, from every Bishop who has signified such assent. Let the Church be unanimous in this matter.

We cannot overcome the feeling of deep regret that the committee of Bishops which was charged by their House at the General Convention of 1901 to investigate into the Mexican matter, should not, in their report at Cincinnati, have frankly told all there was to be said about the several Bishops-elect, in order that the Bishops there gathered might have had all the facts before them. All this public discussion and necessary change of front on the part of this Church might thus have been avoided.

It has been, throughout, a most unhappy episode.

CHE time has come for summer vacations, and all the world is longing for rest. For many, it cannot come this side the grave. They must stand by the mill and mine, the office and the shop. Fortune's favors are strangely distributed in this world, and it should be the study of those to whom has fallen the larger part, to equalize the burden as they have means and opportunity. A little sacrifice by the strong will enable the weak to bear their lot with greater cheerfulness. It would astonish some rich employers to discover how small a gift can send a thrill of happiness through the large family of a poor employee. A single holiday to give the family an "outing," would be remembered with gratitude for a whole year. Let us all see what we can do to help the honest poor to one glad holiday this summer.

ANSWERS TO CORRESPONDENTS.

H. M.—Your question is too vague to be fully understood. Spiritual religion is a religion which permeates the spirit, or inner being of man. If real, it will, under normal conditions, manifest itself in outward acts. The spiritual life is that life of the spirit which is nourished by prayer, by reading of devotional books and of the Bible, and, especially, by the sacraments. Ecclesiastical ceremonies (as distinct from sacraments) have to do with the outward expression of the spiritual life. They are real only as the underlying life is real, and only to the extent that they set forth that life.

A. L. N.—The two Altar Lights should be placed nearly to the two ends of the gradine, over the altar.

ALL I HAVE seen teaches me to trust the Creator for all I have not seen.—*R. W. Emerson.*

RELIGION is the right relation of the total man to God and humanity.—*C. R. Brown.*

LONDON LETTER.

LONDON, July 15, 1902.

(Translation of St. Swithun, B.).

A SOCIETY of Mission Clergy has been formed for the Diocese of Oxford, and the Bishop has appointed as Warden the Rev. Arthur Phillimore, rector of Baldwin Brightwell, Wallingford. In a letter in the *Diocesan Magazine* the Warden states that his Mission clergy will be prepared, at the request of any incumbent in the Diocese, and by the direction of the Bishop, to undertake work of the following description: Parochial missions, Quiet Days, or retreats, Saturday till Monday mission visits, courses of instruction in Advent or Lent, the care of parishes during vacancy of the benefice. The work thus proposed will be carried out voluntarily; but as there is at present no fund available for necessary expenses, it is hoped that the laity "will show the same interest and offer the same support as they have done in other Dioceses."

The ceremony of laying the corner stone of the important new church of St. Cyprian, Dorset Square, N. W., took place yesterday week, being witnessed by a large number of people. After a short preliminary office in the old temporary church, the Bishop Suffragan of Kensington and the Bishop of Truro, the clergy of St. Cyprian's and neighboring parishes, with crosses and banners, proceeded to the site of the new church, chanting Psalms lxviii. and lxxxiv. After the Bishop of Kensington had blessed the stone it was declared by Lady Wilfreda Biddulph to be "well and truly laid" in the Most Sacred Triune Name. Then followed the *Miserere*, sung to the third tone, first ending, after which, before the close of the service, the Bishop of Truro (the former diocesan of the Rev. G. F. Forbes, the present vicar of the church) delivered a brief address on the devoted life of the first vicar. Both prelates were vested in copes, the Bishop of Kensington wearing his mitre. The new church of St. Cyprian is being erected as a memorial to the late Rev. Charles Gutch, one of the saintly pioneers of the Catholic Revival in London, who about thirty-six years ago started his mission in the slummiest part of St. Marylebone. The building is to be quite a noble church fabric, with seating capacity for 600, the shell alone costing £10,820. The altar will stand on the site of the house where the Rev. Mr. Gutch lived for upwards of thirty years.

At a meeting of the Liverpool Cathedral Executive committee, last week, it was reported that 120 portfolios of designs had been received from architects, *viz.*, 17 from foreign countries, 1 from Ireland, 8 from Scotland, and 96 from England. The designs will first be viewed by the architectural advisers, Mr. Bodley and Mr. Norman Shaw, who will report to the committee.

In the course of a sermon recently preached at Canterbury, on the occasion of a visit to the Cathedral of the members of the Romanist "Guild of our Lady of Ransom," Mgr. W. Croke Robinson frankly expressed his conviction that Almighty God was making use of the Catholic Movement in the English Church "to bring back the faith to the English people."

Reuter's Agency learns that when the time arrives for the Coronation it is expected that the ceremony will be observed in a much quieter manner than was originally arranged, and that "the religious character of the occasion will be more strongly emphasized."

The Convocation of Canterbury, and the House of Laymen for the Southern Province, met, July 8th, at the Church House, Westminster, the business of the group of sessions being despatched in two days. There were present in the Upper House his Grace the President, the Archbishop of Canterbury, and all of the 24 comprovincial Bishops except those of Bangor, Lincoln, Norwich, Peterborough, St. Asaph's, and Southwell. Their Lordships at once took in hand the report of the committee of the Lower House on Clerical Poverty and Clerical Charities, with the resolutions appended thereto which were adopted by that House in May last. The debate, which lasted practically the whole sitting, "was not (to quote from *The Times*' report) upon the general question of clerical poverty, but mainly upon the various points of detail raised by the resolutions." Finally, the following resolutions were carried, the remaining ones being left over for consideration:

"That it is of the first importance to obtain more general and largely increased support for the Queen Victoria Clergy Fund and Diocesan Funds affiliated to it." "That it is much to be wished that the custom of Easter offerings and collections for the benefit of the Clergy should prevail in every parish." "That it is desirable to make provision for a considerable diminution in the number of

poorly-endowed benefices, where the area and population are also small, by well-considered unions." "That, with especial reference to the needs of town parishes, it is desirable that in parishes dependent upon pew-rents, especially where those rents are likely to become in the future less possible, some action should be taken conjointly by the incumbent and the people to set aside some percentage of the present income of the benefice and at least an equivalent amount provided by the parishioners for the purpose of a permanent endowment, and that sums so set aside be offered from time to time to the Ecclesiastical Commissioners, or Queen Anne's Bounty, as benefactions, to be met with equivalent grants."

In the Lower House, presided over by the Archdeacon of Oakham (Dr. Lightfoot), the sitting was almost entirely taken up with naturally an animated debate on the Position of the Laity, in connection with the report thereon submitted to the Southern Convocation at the last group of sessions. The Joint committee by which that report was prepared comprises the following members: the Bishop of Salisbury (chairman), Bishops of London, Bath and Wells, Bristol, Lichfield, and Rochester, Bishop Barry (secretary), Deans of Salisbury (Bishop Webb), Lichfield, and Winchester, Archdeacons of Oxford (Bishop of Reading), Ely, Rochester, and Exeter, Canons Hutchings, Moberly, Overton, Sanderson, and Worledge, and Prebendary Villiers. When presenting the report to the Lower House, last May, Bishop Barry strove strenuously to commit the House to the conclusions and formal resolutions of the committee on the Position of the Laity, especially on the points of their co-ordination in the government of the Church; but after some discussion, the whole contentious subject matter was postponed to this summer session. In resuming, then, the debate, Bishop Barry moved the following resolution (the first of the five appended to the report):

"That it is desirable that a National Council should be formed fully representing the clergy and laity of the Church of England."

The Bishop (who, like his colleague, the Rt. Rev. the Chairman of the Joint Committee, seems passionately bent on revolutionizing the immemorial Constitution of the Church of England) said that the one important point "was the determination of the co-ordination as distinct from the sub-ordination of the laity in regard to the exercise of constitutional power." The report asserted that principle "as Scriptural and Primitive," and, therefore, "according to the traditions of the Anglican Church." The matter was "ripe for decision," and "urgent in view of the present condition of the Church." The "moral authority" of such a Council was "far more important than any legal and statutory power to be assigned to it." The Archdeacon of Exeter moved, and Prebendary Villiers seconded, the following amendment:

"That in order to make provision for the good government of the Church, and as a first step towards any fuller and more formal expression of synodical Church action, it is desirable to procure the passage of an Enabling Act empowering the two Convocations to reform themselves and to sit together in joint session as one body."

This was carried, and it was agreed to place it before Bishop Barry's resolution. A rider proposed by the Bishop of Colchester was also adopted, *to-wit*:

"Provided always that nothing be done to interfere with the position of the Convocations as Provincial Synods of the clergy."

The Archdeacon of Exeter next proposed another amendment:

"That it is desirable to make provision for enabling the Convocations thus reformed to sit together with duly constituted Houses of Laymen as a National Church Council."

This was objected to by the Rev. W. H. Proctor, who thought the Archdeacon was "unconsciously acting suicidally"; for the best way of "suppressing Convocation" is to make the two Provincial Synods "merely, or even pre-eminently, constituent parts of a National Assembly." The historical position of the Convocations "will be best preserved if a National Council is formed by delegation from the Provincial Synods." The Bishop of Coventry opposed the amendment on the ground that the carrying of it "will be that you reject the first resolution submitted by the Joint committee." The House also held the same view, *pace* the Prolocutor, for the amendment, being put, was lost. Bishop Barry's resolution was now in order for discussion, and the following amendment was moved by the Dean of Lichfield (Dr. Luckock):

"It is desirable without traversing in any way the historic position and rights of Convocation a representative assembly of laymen,

duly elected, and possessing statutory authority, should be formed in the two Provinces, and so associated with the Convocation that in either Province the Archbishop may have power to summon a House of Laymen to consult and debate with the Houses of Convocation. And that the two Archbishops acting together may, as occasion requires, gather all the Houses of the Provinces for a joint session."

The accomplished Dean, in a long and interesting speech, asked: What is to be their vote? He was sure "they were not constituent members, and did not have a co-ordinate vote." But there is "such a thing as a consultative vote, and there is such a thing as a deliberative voice"; and that "such a vote was given, and only this vote, I am positive." There are "plenty of reformers" who would go much further, but "I should hesitate to cut at the roots of historic precedents." In conclusion, the Dean expressed the hope that "we shall take some steps to establish an assembly that does not do violence to ancient precedent, and in which we are taking a first step to secure that the voice of the laity shall be heard." ("Cheers.") Canon Moberly, who expressed surprise to find himself "in any sense speaking in opposition to the Dean of Lichfield," held that closer examination showed that there was no great contrast "between the deliberative voice of an assembly and the co-ordinate voice as now proposed." The meaning was that "power of veto of the laity on the decisions of the Church" would be "recognized as a power to be taken account of before any act formally to be done as an act of the Church." The amendment, seconded by Canon Sanderson, being then put, it was carried by 34 votes as against 26, and also adopted as a substantive resolution. Any amendments being now in order, Bishop Barry considered the decision of the House on the Dean's resolution "a most unfortunate one"; and that it "left their Houses of Laymen—elected, he did not know how; with statutory authority, he did not know how obtained—in the air!" In order to prevent this "singularly complicated" resolution of the Dean's from being "a frittering away of this whole matter," he would move to substitute "shall" for "may," and to add after "session" the words "as a National Council." Both parts of the Bishop's amendment were then put separately, and adopted. On resuming the debate the next day, Bishop Barry said the Dean of Lichfield's resolution, adopted yesterday, made it necessary to introduce some modifications in the resolutions he had still to submit from the Joint committee on the Position of the Laity. Instead of the second one appended to the report, he would move the following:

"That the definition of the qualifications of the lay electors and members of the Houses of Laymen, and of the method of electing the said Houses of Laymen, and also of the powers to be entrusted to the National Church Council in reference to legislation, shall be determined by a joint meeting or meetings of the members of the two Convocations and the existing Houses of Laymen, before any attempt is made to secure statutory authority."

The resolution was adopted. Bishop Barry next moved instead of resolutions 3 and 4, the following single resolution:

"That this Council (The National Church Council) shall be divided into three Houses—the first, that of the Bishops; the second, that of the representatives of the clergy, official or elected; and the third, that of elected laymen. And that the acceptance by all three Houses, sitting together or separately, shall be necessary in order to constitute an act of the whole body."

In the ensuing discussion thereon, the Archdeacon of Exeter moved, and Prebendary Villiers seconded, the previous question, which, however, was rejected; and ultimately, the resolution was adopted. It was also decided that the Prolocutor should bring the resolutions to the Upper House without delay, that the Bishops might know what had been decided upon before the joint meeting of the two Convocations, with the Houses of Laymen, the next day.

According to *The Guardian*, the Bishop of London has ordered the removal of the shrine in honor of the Sacred Heart from the Church of St. Mary Magdalene, Paddington, which was dedicated on the Feast of the Sacred Heart, June 6th. The same newspaper also understands that the Rev. James Dixon, Secretary-General of the Confraternity of the Blessed Sacrament, who has for nine years been on the clerical staff at St. Mary Magdalene's, Paddington, has felt obliged to resign his assistant curacy in consequence of the vicar's action in introducing this cult.

A red granite cross has been placed in Cuddesdon churchyard to the memory of the late Bishop of Oxford, Dr. Stubbs.

J. G. HALL.

EUROPEAN LETTER.

PARIS, July 14, 1902.

ONE tribute of acknowledgment must be paid at the outset (of whatever country we speak) to the sympathy expressed by every form of thought—Orthodox, Catholic, or otherwise—for the King of England in the trying ordeal through which God has mercifully so far preserved him. Party and sectarian spirit has becomingly sunk all questions of faith and nationality in one anxious and prayerful wish for his recovery. One of the latest acts of England's rather unwilling guests at Apuldurcombe—e.g., the Benedictine monks in exile—has been to acknowledge their appreciation of the boon of their asylum, and to hail King Edward's coronation, and sympathize with the postponement, in a special address sent from them to the King.

Cardinal Vaughan, speaking as the representative of the Vatican and Rome in London, happily touches the "attitude" of tension when he declares his wishes to the flock he guides, thus:

"The finger of God has appeared in the midst of national rejoicing, and on the eve of what promised to be one of the most splendid pageants in English history. This is in order to call the thoughts of all men to Himself. The King's life is in danger. Danger being imminent, let us have immediate recourse to the Divine mercy, and by public prayer seek his Majesty's recovery."

Many will consider this eminently more satisfactory than the somewhat bald recommendation of the Archbishops that "there should be the ordinary service of the day, with special psalms, lessons, and hymns chosen by the incumbent"!!

FRANCE.

The following extract, showing the manner in which the English press looks upon the last moves in France touching religious matters, seems a just statement of the case. The *Spectator* draws conclusions which probably may be verified:

"It seems not unlikely that one of the results of the general election in France may be a still further development in the anti-religious policy inaugurated by the recent law against associations. To say nothing of the wickedness of this policy, it is surely a short-sighted one. As the *Spectator* pointed out the other day in a powerful article, a campaign of this kind, whether in France, or Spain, or Germany, always produces the same result, and doubles the force of the resisting side. There never were more clerically-minded officers in the army, in the magistracy, in the civil executive, than just before Dreyfus was arrested, after thirty years of more or less bitter and persevering anti-clerical legislation. Even the law which forced candidates for the priesthood into the army had broken down, the candidates making the conscripts 'clerical' instead of themselves becoming 'men of the world.' The real fact is, of course, that the French Radicals are afraid of the Church with a terror which is nothing less than panic. As our contemporary says: 'French Radicals think they cannot be safe unless the Church is bound hand and foot. If she is free she will gather strength, she will multiply disciples, and then at no long distance of time she will crush, and it may be extirpate, themselves. They dread her as the Terrorists dreaded the counter-Revolution. They have no reliance on their own strength, no confidence in the ultimate victory of their own ideas, no belief in the weakness of the power they so often affect to despise.'"

Last week some 150 Church schools or "Congregations," under the direction of *Sœurs* and others, were peremptorily closed.

SPAIN.

M. Canalejas has pledged himself to bring about an anti-clerical agitation throughout all the Peninsula, and has begun his unsavory work. At Valencia he was received at the station by a representative Freemasonry deputation. He was conducted to his lodgings amidst cries of, "*A bas les prêtres*"—(Down with religion, and the professors).

At Barcelona the reception was much of the same character, but as the Roman Catholics had made some efforts to refute the calumnies set in circulation it was less of a one-sided matter. Some shots were fired, and many stones thrown. The presence and action of the police became necessary. Finding insufficient sympathy with his views, therefore, M. Canalejas retired to Madrid. At the capital some 2,500 guests joined in a banquet to bid him welcome and express sympathy with his unfortunate ideas. M. Canalejas, in renewing his programme of anti-clericalism and anti-religionism, asks for the co-operation of Socialists and Republicans "*contre la vague noire*"—against the black wave. One is glad to see he is boldly opposed and rebuked by better-balanced men of the ministry of which he is a member—by the Ministers of Instruction and Agriculture. These openly blame his tactics.

AUSTRIA.

While this is the state of agitation in Spain, there is a certain loyalty to the Church—or at any rate to the first Bishop

of the Western Church—on the part of Austria. The young King of Italy is visiting some of his brother potentates. But Austria never returned a former visit of an Italian King, because he had fixed his residence at Rome, where Austria, as eldest son of the Church, could only acknowledge the Pope as reigning sovereign. An offer was made to return the visit in any other town in Italy; but this was not accepted. So there has been a little awkwardness; and no exchange of visiting courtesies will take place between Italy and Austria on this occasion. I imagine most people would call it a political question; but below the surface it is easy to read a deeper motive. It is a standing rebuke to what, in Cavour's time, was freely discussed under the term of "Italian Aggression" into Church territory.

ITALY AND TURKEY.

The protection question—that Italian Catholics should be specially under the *ægis* of their own country, and not be obliged, in Turkey, to have recourse to French aid in settling differences with the Porte—appears to have been somewhat exaggerated.

The "Irade" seems only to have been intended to touch the matter of present disagreements between the Greeks and Franciscans, and was meant to establish no special condition of things for the future. The French Church press is somewhat jubilant at this.

SYRIA.—DAMASCUS.

A somewhat important find seems to have been made at Damascus. All enterprising American travelers will recognize at a glance the interest and importance of what I am saying when the word "Djama el Kebir" in connection with that city is mentioned. The building, or site at any rate, has served in turn pagan, Christian, and Mohammedan purposes and was, and is even now, beautiful, with its three graceful minarets and granite columns. In its Christian days it was dedicated to St. John the Baptist; and his head in a casket was treasured in the church, so runs the story.

There is an old tradition that the so-called Treasure dome of the Djama el Kebir Mosque contained a number of valuable manuscripts relating chiefly to early Christian times. After years of persuasion the Sultan was induced to allow the opening of the dome, which had remained closed and carefully guarded for centuries, experts having assured him that there were no documents in the collection affecting the Mohammedan religion. The manuscripts discovered in the dome were sent to Constantinople, where it was found that they included a number of fragments of the Old and New Testaments, in the ancient Syrian language and character, together with fragments of a translation of the Old and New Testaments into the dialect of Syro-Palestine. Among the latter was found the first evidence of the existence of a translation of St. Paul's Epistles into this dialect, which was spoken at the time of Christ. There were also fragments of the Pentateuch in the Samaritan language, a translation of Psalm lxxviii. in Arabic, but written in Greek characters, and thus affording a valuable clue to the pronunciation of Arabic in pre-Mohammedan times; seventy-seven pages of a hitherto unknown commentary in ancient Syrian; twenty-five pages of the Psalms and eleven pages of the Pentateuch in Greek characters, dating from the eleventh century.

It is now reported from Constantinople that the manuscripts have been handed over by the Turkish Foreign Ministry to Baron Marschall, the German Ambassador, by order of the Sultan, for a more thorough scrutiny in Berlin.

I have just had an opportunity of visiting Apuldurcombe, in the Isle of Wight, where the Benedictines from Solesmes are

established. Their whole force amounts to eighty persons. Of these, 18 are pères. It is an ideal place for a monastery, two miles from Ventnor, situated on the slope of a well-wooded hill surrounded by a park of magnificent old trees. I believe the property was Lord Yarborough's once, but it has been much reduced in size. Till the monks took it, it had been an academy or school for young gentlemen. It seems now to have found very fitting use.

A suite of rooms on the ground floor has been converted into the chapel for the principal offices; a further room is arranged with two or three altars as side chapels.

The Refectory is at right angles with these, on the same floor. Above are the dormitories and other accommodation needed for the brethren.

The Prior received me and a brother priest who was with me most courteously, and I was agreeably surprised to find in him the same Dom Maquereau whom I had visited five years ago at Solesmes, now promoted to be Prior of the Order. It appears that they had been obliged, on leaving Solesmes, to send all the appliances for their printing work into Belgium, as it was too cumbersome to bring to England. Now the work of editing is carried on at Apuldurcombe, and when ready for the press, copy is forwarded to Belgium. The work had, of course, been interrupted for a time, the Prior went on to say, but had by no means been stopped. Their beautiful Abbey at Solesmes is at present in the charge of two gendarmes: it will be confiscated by



ABBAYE SAINT-PIERRE DE SOLESMES, FRANCE (WHICH HAS BEEN CONFISCATED BY THE GOVERNMENT OF FRANCE).

the Government of France, and sold. But there is no sadness amongst the monks. They look forward. They are simply applying the oft-verified saying, "*Sanguis martyram semen ecclesiae.*"

A good deal has been said of the repugnance felt at the "invasion," as it was termed, of Roman monastic bodies into England. Last year the Channel Islands passed special laws to prevent their localizing themselves at Jersey. I took the opportunity of enquiring amongst the villagers how their advent to Apuldurcombe was considered. "Considered!" was the reply, "I only hope they may stop for ever. They help every one, assist all the poor and charitable societies, employ all the labor of the country side, and are looked upon as our best friends."

"Yes," I said, that is natural for Roman Catholics."

"Catholics!" was the response, "there are only two here: it is *all*—and Protestants indifferently, that they help."

"Are their services attended by the people?" I asked.

"Crowded: never any room for Catholics, who may come from a distance or come late. I hope they will stay for ever," was the conclusion.

All their offices are carried on in the same quiet and matter-of-fact manner as at Solesmes.

I enclose photographs of the monks' rightful home at Solesmes (in the Sarthe), and of Apuldurcombe, their present harbor of refuge.

GEORGE WASHINGTON.

A SMALL BOY and his mother belonging to a parish of one of our large cities were spending the summer in a small place in the country. When the first Sunday of their sojourn in the village came, the mother, being unable, through illness to go out, sent the small boy to Church. In a very short time he returned.

"Why did you come back so soon?" asked the mother. "Was there no service?"

"I could not find the church," said the boy. "I saw a building, with 'M. E. Church' on the door, and I knew this meant Methodist Episcopal. I saw another with 'P. E. Church' on the door, and I thought that this meant Presbyterian Episcopal. So I came home!"



APULDURCOMBE ABBEY, WROXALL, ISLE OF WIGHT.

NEW YORK LETTER.

A VERY interesting service was held in Holy Apostles' Church last Wednesday evening as a farewell to the twenty missionaries who are about to leave this country for their various fields. The church was almost uncomfortably full, and the greatest interest was manifested in all the addresses. Bishop Burgess of Long Island made the principal address, taking as a text the words, "After I have risen again, I will go before you into Galilee." The talk was one of admonition to those about to take up the work of the Church in mission fields, and the Bishop emphasized the fact that the missionaries were sent out, not to work for an Anglo-American Alliance, or for American supremacy in the Pacific, or to teach the beauty of Gothic churches; but to carry the message of the risen Christ. He said the world was wearily waiting for the message of the Resurrection, and that one of the discouraging things about the modern ministry was the way the Easter message is preached, the Calvinistic influence being apparent.

In welcoming the missionaries to the Church of the Holy Apostles, the rector, the Rev. Robert L. Paddock, said that he believed that never before in the history of the American

Church had the individual life done the opportunity of our Church begin."

Others who spoke were the Rev. J. W. Nichols, who goes to the China field; the Rev. A. R. Van Meter, also assigned to China; the Rev. Chas. H. Evans, who has been a missionary in Japan for eight years; and Secretary John W. Wood.

Another farewell service for the missionaries was held in the chapel at the Church Missions House. There was a celebration of the Holy Communion, the Rev. Joshua Kimber being the celebrant, and the Rev. Robert L. Paddock assisting. A sermon was preached by the Rev. L. B. Ridgeley of Wu-Chang, China.

The Rev. A. W. Bostwick, formerly vicar of Calvary chapel, has been placed in temporary charge of the chapel of the Messiah, succeeding the Rev. Victor C. Smith, who died last week. Messiah chapel is under the care of the City Mission Society and is a very important work. It has one of the largest Sunday Schools on the east side of the city and plans are now being discussed looking toward the erection of new parish buildings to accommodate the growing work. The regular priest in charge of the chapel is the Rev. G. M. Wilkins, but he is in poor health and has been on leave of absence since last January.



ST. ANDREW'S CHURCH, BREWSTER, N. Y.

Church had there been so many missionaries gathered at one service. He said he was proud that his parish was privileged in having the meeting in its church and he felt that the meeting indicated an increasing interest in missions in the hearts of the people of the city. Several of the missionaries made brief addresses. The Rev. Mr. Huhn, who goes to Alaska, said that he was the first person from his native village to enter missionary work and that a great missionary interest had been stirred up in the little town because of his going. The Rev. Irving Spencer, one of those assigned to the Philippines, spoke interestingly of conditions there and of the work that lies before the Church. He said that there should be no effort to interfere with or replace the Roman Catholic Church where it was doing good work. He said:

"In the Philippines, where for many hundred years the Roman Church has been at work, we cannot hope to introduce in short order a new reformed Christianity. We go to the Philippines to discharge one of the duties of this Nation toward these new possessions. We have faith in our American institutions, and believe they can do much for the advancement of the Filipinos, but, above all, we have faith in our Anglo-Saxon Christianity."

"We certainly do not go out to interfere with the Roman Catholic Church, which already is doing a vast work in these distant islands. We all keenly respect her for what good she does, and we certainly have no intention to try and gain converts from among her loyal children. Only where that Church has lost its power to influ-

The 17th day of July was a glad one for priest and people of St. Andrew's, Brewster, in the town of Southeast, Putnam County. The zealous rector is the Rev. Frank Heartfield. The day marked the opening service in the new church edifice built in place of the one destroyed by fire about a year ago. As there remains an encumbrance on the property it is not ready for consecration.

A special office was rendered by Archdeacon Van Kleeck. The sermon was preached by the Rev. Thos. R. Harris, D.D., rector of St. Mary's, Scarborough, and Secretary of this Diocese. The text was Isaiah iii. 1: "Awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city." The other clergy present were the Rev. Messrs. Russell of North Salem, Sutcliffe of Lake Mahopac, Spencer of Tarrytown, Meldrum of Patterson, Conger of Montrose, Holmes of Pleasantville, and Hooker of Wilton, Conn. There was a large congregation, including many of the laity from neighboring parishes.

The history of the Church in the village of Brewster, is a remarkable one. Prior to 1872 no services had been held. In that year, a Sunday School was started by a few devout lay people. The founder was Mr. Smith G. Hunt. An attempt to inaugurate public worship was without avail. At a later time, the Southern Missionary Convocation took up the work, and some services were held by the Rev. Wm. Moore, the missionary at

Patterson and Kent Cliffs. In 1874, Bishop Horatio Potter visited the mission. Mr. Moore was succeeded by the Rev. Wilberforce Wells, and he, for a brief time, by the Rev. Matthew A. Bailey, M.D. The services were for a season suspended, until Rev. R. C. Russell began to officiate in addition to the work of his own cure at North Salem and Somers. The parish owes very much to his zealous labors. The town hall having been burned, an effort was made to erect a small church. This was accomplished, and it was consecrated in 1881 by the Bishop of Springfield, acting for the Bishop of the Diocese. The parish became at once self-supporting.

For some months the congregation was most acceptably supplied by the Rev. George F. Cushman, D.D., of New York City. The Rev. Ralph Wood Kenyon was the first resident rector. He was succeeded, after a vacancy, in which Dr. Cushman officiated, by the present rector, Mr. Heartfield. Then came the Rev. Eli D. Sutcliffe. During his rectorate, the present rectory was built. He was followed by the Rev. Percy T. Fenn. In 1893 Mr. Heartfield was recalled to the parish. In 1899 there was undertaken the erection of a Sunday School room, which was greatly needed, but this was not accomplished. Instead, the parish proceeded to the erection of a new church, the magnificent gift of the senior warden, Mr. Seth B. Howes. It was opened for holy worship on Easter Day, 1901. On Ascension Day, the venerable benefactor of the parish entered into rest. The church was consecrated on June 13th by the Bishop of the Diocese. On July 3d, the edifice was destroyed by fire from defective electric wires. But out of the ashes, and that in a twelve-month, has arisen a church building surpassing the old.

A remarkable feature of the work of St. Andrew's is the fact that it has erected and sustains two mission chapels—St. Paul's at Tilly Forks Iron Mines and St. Peter's, Dean Corners. In these, regular services, with Sunday School, are maintained. The Rev. William H. Meldrum, rector of Christ Church, Patterson, was associated with the rector in the early days of the missions, but since 1898 he has been resident at Patterson. Two zealous lay-readers render efficient service, Messrs. Frank Tucker and Arthur C. Canham. The rector and people are to be congratulated upon what has been accomplished, and as well upon the outlook for the future.

DEATH OF THE BISHOP OF ALABAMA.

ONE day before the second anniversary of his consecration to the episcopate, being on Thursday of last week, July 24th, the Rt. Rev. Robt. W. Barnwell, D.D., LL.D., Bishop of Alabama, passed to his rest. The Bishop had been suddenly attacked by appendicitis while at Anniston, and on the advice of physicians returned to his home at Selma, where an operation was pronounced necessary. The operation was performed on Wednesday. It was said after it that the symptoms were favorable, but the Bishop died suddenly on Thursday. His age was 53 years.

Bishop Barnwell was born at Ridge Spring, S. C., in 1840, and was graduated in 1872 at Trinity College, Hartford. He studied for a time at the General Theological

Seminary and in 1873 was ordained deacon by Bishop Williams of Connecticut, being advanced to the priesthood by



THE LATE BISHOP BARNWELL.



ST. ANDREW'S CHURCH, BREWSTER, N. Y.—INTERIOR.

Bishop Beckwith of Georgia in 1875. His diaconate was spent in charge of St. George's Church, Griffin, Ga., and after his ordination to the priesthood he was, until 1880, rector of Trinity Church, Demopolis, Ala. From 1880 until his elevation to the episcopate, he was rector of St. Paul's Church, Selma, in the same Diocese, and was for many years a member of the Standing Committee. He was married in 1879 to Miss Madge Courier Blair. At the annual convention of the Diocese in 1900 he was, with singular unanimity, elected Bishop Coadjutor in the stead of the late Bishop Jackson, but before his consecration the death of the Diocesan, Bishop Wilmer, occurred, so that he was consecrated Bishop of Alabama, the function being performed at his parish church in Selma. He was the fifth Bishop in his family.

Thus for the third time in a little more than two years does the Diocese of Alabama mourn the death of a Bishop.

The burial was from St. Paul's Church, Selma, on the Saturday following the Bishop's death. The Bishops of Georgia and Tennessee officiated, thirty of the diocesan clergy being present.

A special convention of the Diocese has been called to meet at Montgomery on the second Wednesday in October, to elect a successor.

I TRIED to be a sceptic when I was a young man, but my mother's life was too much for me.—*Rev. Richard Cecil.*

THE HORIZON of life is broadened chiefly by the enlargement of heart.—*Rev. Hugh Black.*

WHOEVER is happy and helpful shall find his happiness and helpfulness increased tenfold.—*David Starr Jordan.*

THE LEGAL ASPECTS OF THE MISSISSIPPI DIVORCE CASE.

BY FRANCIS A. LEWIS.

I HAVE been asked to consider what is known as the Mississippi Divorce Case, from a legal standpoint; or to put it a little differently, how far the case comes within the provisions of our canon.

The bare facts as I understand them are as follows: A was a presbyter of the Diocese of Mississippi, in which both he and his wife presumably resided. His wife, B, went into another state and applied for a divorce, to a court of that state; alleging several causes, of which adultery was not one. A made no defence. The divorce was granted. Subsequently B married C, and thereafter A married D, the marriage ceremony being performed by E, a presbyter of this Church. These are all the facts necessary for this paper.

The Standing Committee presented A for trial, and before any action had been taken on the presentment by the Bishop, A renounced the ministry and was deposed therefrom.

I do not propose to discuss here the validity of the divorce. I will, for the purposes of this paper, assume its validity, although as a matter of fact I agree entirely with Mr. Evans of Pennsylvania, who has recently written of this very case, in the following words:

"I do not pretend to a knowledge of the law of Mississippi, but speaking generally (and *e.g.*, as to Pennsylvania), if a wife obtain a divorce in a foreign court which has no jurisdiction over her husband, the divorce is a nullity as to *both* parties, and if *either* presume to marry he or she would be guilty of bigamy and could be convicted thereof. It is a well-settled principle that where the court is without jurisdiction it has no authority to pronounce judgment—and a judgment so entered has no force or authority, and may be treated as a nullity in a collateral proceeding. As was said in a recent decision, 'such a judgment is wholly ineffectual to free *either* husband or wife from the marriage bond.'

"Eliminating the supposed divorce, which merely obscures the true point of the case, it stands thus: a wife runs off from her husband and pretends to marry another man and lives with him in pretended wedlock. The deserted husband—having under these circumstances the clear right under both the civil and ecclesiastical law to put away his wife for the cause of adultery and to marry another—proceeds '*per saltum*' to marry the other without the formality of obtaining a divorce from No. 1."

The first question to be considered is, was A liable to presentment *under the canon*? I do not think that he was. The only section of the canon which has any bearing upon A's case is section i: "If any persons be joined together otherwise than as God's word doth allow, their marriage is not lawful."

This does not seem to me to be anything more than the statement of a general principle. Exactly the same words occur in the Marriage Service; but you could not indict a man for violating a statement in the Marriage Service.

Again, any statute must be construed as a whole, so to speak. Now the evident intention of this canon as gathered from its four corners is to regulate the action of our clergy both in solemnizing marriages, and in dealing with persons who have re-married after divorce; and it cannot, in my opinion, be stretched any further. Therefore, had A been indicted under this canon, a demurser would have had to be sustained. I do not wish to be understood as saying that A could not have been presented, tried, and punished for what he did. My opinion is quite the contrary; but my remark is limited entirely to a charge of violation of the canon.

I have never seen the presentment in this case, and therefore could not criticise it if I would; and the fact that A has spared the Church the necessity of a trial, renders it unnecessary to pursue the subject further.

I come now to consider the case of E, the presbyter who officiated at the re-marriage of A. Is he liable under the canon? Section ii. reads as follows:

"No minister, knowingly after due inquiry, shall solemnize the marriage of any person who has a divorced husband or wife still living, if such husband or wife has been put away for any cause arising after marriage; but this Canon shall not be held to apply to the innocent party in a divorce for the cause of adultery, or to parties once divorced seeking to be united again."

If I am correctly informed, the act of E is defended on the following grounds: A had no divorced wife living at the time of his marriage with D, and if it should be contended—against the law of the land—that B, after she had married C, was also the wife of A, it would still be necessary to show that she was put away by A in order to bring the case within the canon.

The first proposition seems to me to be more specious than

sound. It is true, of course, that a woman cannot be the wife of two men at the same time, but I venture to think that this plea involves an attempt to confuse the ecclesiastical with the civil law.

In the eye of the latter, B ceased to be the wife of A at the time the divorce was granted, and her subsequent re-marriage to C had no effect one way or the other. In the eye of the Church, however, she did not cease to be the wife of A at any time.

Again, however, a statute is always to be construed in a reasonable way; and the description of B as the "divorced wife" of A is perfectly accurate; and in my opinion is not obnoxious to any criticism on legal grounds.

Candor compels me to say, however, that the Special Committee on Divorce, which reported the draft of a proposed canon to the last General Convention, saw this very point; and the phraseology of that proposal was so arranged as to preclude the possibility of this objection ever being raised. This, it seemed to me, was a piece of superabundant caution rather than a necessity.

The second point must now be considered; viz., before the case can be brought within the prohibition of the canon, it would have to be shown that B was put away by A, whereas, as a matter of fact, A was put away by B. To my mind there is no satisfactory answer to this contention. The word "such" must have as its antecedent the party other than the one seeking to be re-married.

Of course "put away" is not a legal but a scriptural expression, and it is one that ought never to appear in a canon; but it does appear there, and while it remains there, I do not see how it will be possible to convict any clergyman under the canon, who solemnizes the marriage of a divorced person, provided the one who comes to be married was the respondent in the divorce suit. I regret exceedingly to be obliged to reach this conclusion, so entirely opposed to my own convictions of what ought to be the law; and yet calling attention to this one of many defects in this canon, may contribute in some small degree to better legislation in the future.

The canon proposed at San Francisco seems to me to be the only practicable legislation for this Church. It failed there by a small margin; but let no one imagine that it is a dead issue. If I shall be permitted to appear as a Deputy at Boston, I intend to introduce it again; perhaps to have it meet a similar fate. I see in the situation, however, nothing to discourage the advocates of better legislation.

This Mississippi case will not have been forgotten by 1904, and can and will be used as an illustration, not of what might happen, but of what has happened. An ounce of fact is worth about a ton of theory; and by turning the light upon all these cases, the Church press, in my judgment, performs its most important public duty.

York Harbor, Maine, July 19th, 1902.

HOT SUNDAYS.

"THEY (hot Sundays) are here. We may expect about ten. They are none the less Sundays, because they are hot; and they are no cooler, by reason of any complaining, or through any neglect of duty. Moreover, strange as it may seem, they are not hotter for the people than for the priests. There is no exemption from holiest claims, for him or for them, because the mercury indicates ninety degrees. The bells ring; church doors are opened; priests appear; choristers are in their stalls; the organist begins the prelude—where are the people and what are they doing? Let those make answer who are 'trying to be comfortable' at home; or lounging on piazzas; or taking a late breakfast; or planning a quiet walk; or fanning themselves under the trees; or idly talking with other idlers—while God calls them in vain to His holy temples. Nobody is refreshed in conscience or in soul by trifling with God, and duty, and finding an excuse in—the weather!"

"IS YOUR RECTOR'S SALARY PAID?"

"I DON'T KNOW. The vestry will see to that." But the vestry do not always see to it. Tradesmen will see that their own bills are collected; the tax gatherer will collect the town assessments; but the rector does not feel at liberty to urge his claims in the same way. Indeed he cannot. He is a modest man, with gentlemanly instincts. He loves to have this matter of dollars put on the footing of a transaction of honor. He would suffer a dozen inconveniences before he would subject others to one. So he rubs along. It jars on his sensitive nerve to be dunned, but he bears it from necessity; he goes without, and scrimps in ways that are little suspected, and sometimes suffers real privation and want, and all this because they who ought to take interest in the matter, do not stop to inquire whether the rector is paid.

NEW POINTS IN THE MEXICAN CASE.

BY THE BISHOP OF SPRINGFIELD.

THE questions raised by giving the so-called Mexican Church the episcopate in its fulness, and thus setting it adrift, to navigate for itself, and sail whithersoever it will, and do whatsoever it pleases, without any restraining power external to itself, is too serious a matter to be settled by a majority of a bare quorum of the House of Bishops. Such an issue as this ought to be on a reserved list of questions, which must be considered and acted on by a meeting of the House, when *at least four-fifths* of the Bishops are present.

Such restraining by-laws for particular cases are found to be salutary in almost all corporations, in matters of very grave importance, like the transfer of real estate, for example.

The consents of Bishops obtained outside of the House, as the Constitution provides, are not given, as men vote *when present in an assembly*, and listen to, and perhaps take part in debate. The individual Bishop alone, and acting in his separate and isolated capacity, is not likely to doubt the wisdom of his brethren, and will, unless very strong reasons are present to his mind, vote to approve the action of the House. The odds in almost every case are tremendously in favor of the absent Bishop confirming the decision of his brethren, who acted as *an organized body*. Besides, these Bishops have not even the minutes to guide them.

This Constitutional provision is a security, but at the best a very insufficient safeguard in a case of the gravest importance, such as the giving the *full episcopate* to another and independent Church, and vastly more so, when that Church is among a foreign people speaking a foreign tongue.

These considerations lead up to the present case, now happily still undecided. We are asked to consent to the consecration of *three Bishops* for a so-called Mexican Church. It is claimed that we have so consented by a vote of a majority of the House of Bishops, convened at Cincinnati, April 17th, 1902.

I reply that the majority was that of a *bare quorum* of the House, and that the consents obtained since from individual Bishops, voting under call from the Presiding Bishop, although originally a majority of all the Bishops entitled to vote, have, it is said, now by change of opinion, fallen below a majority. And subsequently, on a request from the Presiding Bishop, whether the Bishops recommend and desire a postponement, a very large majority respond that they do.

This experience in the present case shows the very unsatisfactory and dangerous character of the method of procedure, to which we are now committed. A radical change should be made at once. I maintain, moreover, that the Bishops, some of them, I among the number, were *ignorant of facts of essential importance to a right settlement of the question*.

In any contract or bargain, when important drawbacks are concealed, or in any way withheld from the knowledge of either of the parties, the contract is invalidated, and may be set aside altogether. Such was emphatically the case in the matter of consenting to the consecration of the Mexican Bishops. One of them is the author of an alleged heretical book; this fact was brought out in the course of debate. Another nominee challenged a man *to fight a duel*. This fact was not adduced in my hearing, and I was unaware of it until I received information on the subject from *outside sources*.

There are Bishops, who from some cause, it may be missionary zeal, seem to be bent upon securing autonomy for the so-called Mexican Church, and they, it would seem, ought to have known this fact, as one of them claims for himself and his colleagues, that they stand in the *relation of "experts"* to Mexican ecclesiastical affairs. Surely "experts" ought to have known the past lives and characters of men whom they recommended and urged upon their brother Bishops, as fit persons to be consecrated to organize an autonomous Church in a *foreign land and among a foreign people*. If these Bishops who stand in such close relation to Mexico, knew this fact, they did not mention it. I claim that the ignorance of the Bishops, apart from and outside of the circle of "experts," vitiates the action of the House in giving consent to these consecrations.

The Bishop, of all others, who urges the consecration of the three Bishops, excuses the would be duelist on the ground of the statute of limitations; "*it was twelve years ago*," the Bishop says; and on the further ground of penitence; he is sorry for his rash act, the Bishop says.

Were the episcopate a *right*, and not an *honor and a privilege*, these excuses would have force. The statute of limitations must in some cases be set aside, and the present is such an in-

stance. We accept the culprit's penitence, and grant the man our pardon, and receive him to our hearts in love, but we cannot concede that such a person is mete and apt to be consecrated a Bishop of the Church of God.

What response will the American people make on the subject of dueling on the 9th of July, 1904, the hundredth anniversary of the duel between Aaron Burr and Alexander Hamilton? Is a man in *Holy Orders*, who challenges another man to fight a duel, a suitable person to be consecrated a Bishop, and to be authorized to *organize, with others, an autonomous Church?*

I know little or nothing about these foreigners commended to us, to be advanced to the episcopate. Our "experts" in this business ask us to *trust them*. Their conduct thus far, doubtless with the best intentions, does not invite our confidence.

We must interpose an item of information because our brethren may be misled by the suggestion, that the great St. Augustine was a careless liver in his early years. St. Augustine was a *heathen*, and lived as the great mass of heathen young men lived in those days, and it was considered no reproach. *After his baptism*, St. Augustine lived a virtuous life. His case cannot by any device be drawn into a precedent for advancing to the episcopate a man who *after ordination* challenged another to fight a duel.

I am not satisfied to advance to the episcopate a man who in his mature years published a book which is in hopeless conflict with the polity of our Church, as presented in our *Ordinal* and *Book of Common Prayer*. I claim for the priesthood and the laity of our Church that they should be allowed a hearing before this setting up of an autonomous Church in Mexico is consummated by *consecrating three Bishops, and putting the matter beyond our reach forever*.

The consequences of this consecration are far-reaching, and may prove most disastrous to our *whole Communion*. For consider: When once the Mexican Church is set up, *it is let loose*, and may become the Mother of Churches in all the Central and South American States. We will be powerless to help ourselves, and confusion worse confounded will abound, our Church will have the misery, nay the agony of knowing that it is the author of all this woe, and cannot help itself.

In Rome the case is different. Her central power in the Vatican holds all the parts under control. Not so with the Catholic Church; her centre of unity is in Christ, the *Head*, in Heaven, and her safety consists in unity of administration under *primates and provincial synods*.

In our present condition of imperfect organization, and broken unity, we should be exceedingly careful how we set up *independent National Churches*. Their founders and organizers should be if not actually *saints*, at least *saintly men*, and not tainted with heresy and would-be murderers in duels.

Suppose our American Church had its genesis in such men, would we be proud of our origin? Would the lives of our progenitors, our actual fathers in the faith, be wholesome examples for the children to follow?

The Bishops are *sworn custodians of faith and morals*, and in obedience to my oath as a Bishop in the Church of God, I will not stand tamely by and see men pushed into the episcopate, to organize a foreign Church among a foreign people, who ought to be not only above reproach, but preëminently virtuous and exemplary men, and yet on the contrary, are persons who are open to serious charges, as regards, in the one case his *faith*, and the other his *morals*.

These Bishops who seem so determined to erect what used to be called with the doting affection of a mother for her child, "*Our Mexican Branch*," appear to forget the *tremendous responsibility* which they incur, in starting an independent Church on its career, with thoroughly unsatisfactory persons in two instances at least, in full and unlimited control.

I have a right to demand, and I do demand from our "experts" in the name and on behalf of our Bishops, who are bound by every consideration of duty, and the obligation of an oath, to give us an answer to such necessary questions, as these:

Have the lives of these proposed Bishops been pure, good, exemplary lives?

What education, academic and theological, have they received?

Are they, by natural gifts and theological acquirements, qualified to organize and direct the government and administration of an *autonomous Church in its infancy and the first years of its existence?*

As we are strangers to Mexican affairs, we ask: Are these men who are presented to us for consecration mixed up in the

politics of their country, and do these Mexicans represent opposing political factions?

I demand an answer to these questions in the name and on behalf of our clergy and laity.

The creation of an autonomous Church in Mexico vested in one Bishop, who, whatever may be his excellencies and virtues, and they are doubtless many and great, is the author of a book, still in the market and never publicly disowned, which, in the judgment of many, is thoroughly heretical as touching the polity of the Church; and in a second Bishop of foreign birth and language, who ten or twelve years ago, "under strong provocation," as is alleged, and in *Holy Orders*, challenged another to fight a duel; and a third, also a Mexican of whom we know absolutely nothing; the erection, I say, of an autonomous Church placed under such control, free from any restraint from without, calls for entreaty and protest to our Right Reverend Brothers, who technically have the right to proceed with the consummation of this business; to wait until full investigation may be made, and satisfaction given, that all is well and right.

A Mexican Church, independent and free, may mean twenty autonomous Churches in Central and South America of a character and kind, which will be a distress and shame to our Church in the United States forever. I am told that if we refuse consecration to these men, we reflect upon the character of our own Bishops of the commission who urge the consecration. Even were this so, I ask, Are we to put in jeopardy the peace of the Church of God, the cause of Christian unity, and the salvation of souls, on account of an imaginary reflection upon the judgment and wisdom of a few Bishops, who meant well, but were mistaken?

These Bishops, if I mistake not, would not allow on any account such a view to be taken of the issue. Our motto must be, "For God and for His Church."

AN OPEN LETTER FROM BISHOP TALBOT TO THE PRESIDING BISHOP.

BISHOP'S HOUSE, South Bethlehem, Pa.
July, 1902.

The Rt. Rev. Thomas M. Clark, D.D., LL.D., Presiding Bishop of the Church, Providence, R. I.:

RIGHT REVEREND AND DEAR BISHOP:—On the 25th of April, 1900, it was my painful duty, in pursuance of the sentence of a canonically constituted court of the Diocese of Central Pennsylvania, to depose from the ministry of the Church, the Rev. I. N. W. Irvine, D.D., a presbyter belonging to that Diocese, and, as such, under my episcopal jurisdiction.

From the time when I pronounced sentence upon him until now, Dr. Irvine has used every means to assail my official and personal reputation under the pretext of seeking redress for what he calls an unjust deposition. At the session of the House of Bishops in San Francisco, a memorial from him was presented, containing many false and slanderous allegations against me, and petitioning the House of Bishops for relief.

The committee on Memorials and Petitions reported to the House that there was no way in which the facts of such a statement as that made by the memorialist could be tested except by a trial of the Bishop against whom the charges were made; in other words, that the House of Bishops had no jurisdiction in this case.

A few months since, to my great relief, Dr. Irvine, through some friends of his, prepared formal charges; and a Board of Inquiry was raised, as the canon directs, to decide whether there were sufficient grounds upon which to cause me to be tried by a court of my peers, the Bishops of the Church, upon any or all of the charges presented to the Board. Of the sixteen clergymen and laymen, appointed as members of the Board of Inquiry, only a bare majority were present at the time and place appointed for their meeting.

Although it would appear that twelve charges were formally presented against me, instead of taking the sense of the Board on each charge separately, I regret to say that only one vote was taken on all the twelve charges simultaneously, and with the result that all charges against me were dismissed by the equinoctial majority of five to four. This vote is rightly called equinoctial; for while it is certain that five of the nine members of the Board fully acquitted me of each and every charge alleged against me, it is not certain that the four who voted in the negative really intended to support more than one of the minor

charges, and yet they appear, by the record, to have sustained every one of the twelve.

It is idle to protest against this superfluous injustice. There is no one to whom the protest could be addressed, and there is no one from whom redress can be obtained. The object of this letter is to demand a remedy which I take leave to think cannot be denied under the Canons of the Church.

During all the assaults which have been made upon me, since Dr. Irvine's deposition, I have kept silence: "When the Board of Inquiry was appointed to consider the charges which had been so long and diligently circulated against me, I was abundantly satisfied, for I felt assured that the action of such a Board would be my complete and sufficient vindication.

The finding of the Board has left things worse than they were. I can truly say that these things do not move me in the least; but there are others beside myself to be considered; and the time has come for my Diocese and my people to be relieved of the disturbance and anxiety to which they have been subjected, and I must resort to the only method possible for a Bishop, under our present Canon, to clear myself of every vestige of alleged wrong-doing.

Therefore, in the exercise of my canonical right, as stated in the second sub-section of the second section of Canon 9, Title II, of the Digest, and having thereto the written consent and advice of the Bishop of Albany and the Bishop of New Jersey, I hereby advise you that I have reason to believe that there are in circulation rumors, reports, or charges, affecting my moral and religious character, which ought, in justice to me and to the Church, to be set at rest; and I hereby request you to convene a Board of Inquiry in the manner set forth in Canon 9, Title II, of the digest, to investigate such rumors, reports, and charges, as directed in the same Canon.

My express desire in requesting a new Board of Inquiry is, that the charges presented to the late Board by the friends of Dr. Irvine shall be open to investigation as fully as if the late Board had never met; and, that any evidence, new or old, which he or they may have to offer shall be fully and fairly heard. I deeply regret that under the Canons of the Church, I cannot waive this inquiry and demand a trial by my peers, before whom I could be heard in my own defense and meet my accusers face to face.

Very faithfully yours,

ETHELBERT TALBOT,
Bishop of Central Pennsylvania.

THE PHENOMENAL development of the iron and steel industry of the United States led the British Iron Trade Association to appoint a commission last year to inquire into the industrial conditions and competition of the United States. The report of that commission, which has been recently presented, is briefly reviewed by the London *Commercial Intelligence*, a copy of which has just reached the Treasury Bureau of Statistics. It says:

"It is, indeed, a marvelous, and, to the British manufacturer and trader, in some respects a most discouraging story. The British Iron Trade Commission gives details of the mineral resources of the United States as affecting that fundamental industry—the manufacture of iron and steel; shows the extraordinary richness of the principal fields of coal, iron ore, and kindred minerals, and demonstrates by complete examples, how the natural inventiveness of the American has enabled him to apply to the operations of production and distribution a wealth of original ideas and methods that are as yet little known in Europe. It is also made manifest how on land, on lake, on river, and on canal, the American people have applied their minds to the solution of the conditions and problems of cheap transport until they have at last attained a level of rates and charges such as we have hardly had any experience of on this side of the Atlantic. It is not, however, to be supposed that the triumphs of the American people in these matters have been achieved without effort. Much testimony is borne to the fact that in the conditions of organization and administration, in their dealings with labor, in the confidence and enterprise with which they have embarked on industrial operations of great magnitude, in the efforts made to adapt themselves to new conditions, in the eagerness with which they have endeavored to create new demands both at home and abroad, and in the care and attention given to the successful cultivation of foreign markets, the American people have labored strenuously for many years, until labor, ingenuity, and enterprise have become their most distinguishing characteristics. When one has appreciated all that the Americans have done for themselves, it is neither natural nor reasonable to grudge them the success which has attended their labors."

MAKE SURE of being one with the Lord Jesus, that you may be glad when you see Him.—*McCheyne*.

Helps on the Sunday School Lessons. JOINT DIOCESAN SERIES.

SUBJECT:—Old Testament History from the Creation to the Death of Moses.

By the Rev. ELMER E. LOFSTROM

JOSEPH THE RULER.

FOR THE ELEVENTH SUNDAY AFTER TRINITY.

Catechism: X. Duty Towards God. Text: Matt. vi. 33. Scripture: Gen. xli. 33-57.

WE LEFT Joseph, sold by the sin of his brothers as a slave, and brought into Egypt. His life for the next 13 years was full of hard training and preparation for the work God meant him to do. To him it no doubt seemed a very hard thing that he should be a slave, but he did his work faithfully; and as he was faithful to God, so God was faithful to him. His position, under Potiphar, became much better. The position of a slave was not always hard and unpleasant; indeed such a place as Joseph came to hold when he was overseer over all that Potiphar had, was a position of trust and not without honor and advantage. His experience in that business was a training for a like position later under Pharaoh, with greater responsibility. His very faithfulness to his master was the cause of his being unjustly sent to prison. Even there he was faithful, and his faithfulness was rewarded by promotion and was the means of his release and introduction to Pharaoh.

The key-note of Joseph's life-story is this faithfulness, which he showed in every position he was in, great or small. It is also summed up in the text. Certainly one great lesson from Joseph's experience is (1) that a right use of the present is the only true preparation for the future. We are told in the Catechism that we must do our duty "in that state of life unto which it shall please God to call us." We do not know what is before us. We may not be satisfied with the condition or lot in life in which we find ourselves; but one thing we can be sure of, and it is well illustrated by the life of Joseph; that is, that the trials and the experiences of the present, of childhood and youth, if rightly used, if we will but be faithful, will fit us and prepare us for a larger and fuller life later on. The same is true all through life, and the whole of life is but a school to fit us for the future life. The true way to the filling of a larger sphere is by filling full the smaller. The best preparation for the world to come is to live faithfully as God's children in the present world.

The story of Joseph's life is full of lessons for the young. Only the larger ones can be indicated. Another of these is (2) that there are two elements in every life, the Divine and the human; God's Providence and man's free choice. This is not too deep a lesson for children, and may well be brought out. All through the life of Joseph there was a Divine leading as much beyond his control or the control of his brothers who plotted against him, "as the march of the stars through the sky." That leading made use of, or overruled, the plots of men and women, the misfortunes as well as the fortunes of his life. We cannot of course understand God's ways, but we can see how even the weather and the harvest were made to work out God's plan for Joseph. We can see from all these things that God can use any outward circumstance in life to bless us, and can even make us real blessings to many others.

History is full of illustrations of the Divine truth. "Bunyan in his prison could not understand why God should thus allow him to be shut out from his work for the best twelve years of his life, his soul longing to preach the gospel, and thousands waiting to hear him. He could not then see what now is plain, that by the *Pilgrim's Progress* he then wrote, he has been preaching to millions instead of thousands, and for centuries instead of years."

But if the Divine element is plain, the human is no less so. The outward circumstances of Joseph's life would have brought no open doors to him, no opportunities, had he not been absolutely faithful to God through them all. Although we can see God's hand in the circumstances, the circumstances of his life would never have brought Joseph the Slave to be Joseph the Ruler, except for his perfect obedience to God and his absolute trust in what God told him. And he realized this himself. He was humble under the mighty hand of God, and made it so plain to the Egyptians that it was not his own cunning or cleverness which showed him these dreams, that they

did not doubt it, and Pharaoh said frankly, "Forasmuch as God hath showed thee all this." But even his humility in this way, only advanced him more than arrogant claims to personal shrewdness could have done, because Pharaoh believed God to be with Joseph, he thought there could be no one so "discreet and wise" as that divinely guided man.

(3) Point out the *true success* of Joseph's life. It was not that he was exalted to be a great ruler, that honors greater than most kings received were his. Goodness is not rewarded by horses and carriages and gold chains and royal robes and earthly honors. When these come as a result of true living, they are enjoyed as they never can be where they come in any dishonest way. We are always glad to see men attain wealth and honor by being true to God and faithful to their dreams or ideals, but we must not think that Joseph's life would have been a failure had he remained a slave, as long as he was true to God. The riches and honor which came to him were but the sign of his true success. He did not seek these, he gave God all the credit due Him; and so he could enjoy all the more, the honor which came to him as the true servant of God. These honors alone would not have been success.

Joseph did take them as such himself. He still remained faithful to God. Pharaoh gave him an Egyptian name and an Egyptian wife, the daughter of a heathen priest. Joseph became, in outward seeming, an Egyptian; but when his sons were born to him he showed his faith in God by giving them Hebrew names and by thankfully receiving them as gifts of the same God. He brought up his sons as Hebrews also, and they were incorporated into the "Children of Israel."

A very interesting topic to assign to be looked up, is the story of Ephraim and Manasseh, the sons of Joseph, from Jacob's adoption and blessing of them with his own sons (Gen. lxviii.) to their recognized position in the march of Israel just behind the tabernacle; hence the significance of Psalm lxxx. 2: "Before Ephraim, Benjamin, and Manasseh, stir up Thy strength and come and help us."

Use Smith's *Bible Dictionary*, articles "Joseph," "Ephraim," and "Manasseh."

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE REPLY OF THE BISHOP OF MONTANA AS TO THE APPORTIONMENT.

To the Editor of The Living Church:

I AM SORRY that you ask me the questions that you ask in your issue of July 12th. I am not the author of the *Apportionment Plan*. I am only the mouthpiece of others who have been studying the question of Missions for many years. But you ask me questions in an honest way which demand, and deserve, an honest answer. Therefore I give the answer as it comes to me to make it.

You ask me the following questions*:

"(a) If that one person had contributed nothing, so that Montana had raised but little more than one-half her apportionment, would there have been any the less credit due to all the remaining people of Montana? Would they, under those circumstances, have less entirely fulfilled their duty than they have now?"

No!

"(b) Eliminate that one person: would the apportionment against Montana still have been just, in proportion to apportionments against certain Dioceses which have many men of the ability of that one?"

That depends. If the apportionment of Montana was just the amount given by one individual to make up the apportion-

* These questions have reference to the missionary apportionment against Montana. The Bishop had stated in his annual address to his Convocation that it had been paid in full, but that nearly one-half the amount had been given by one person. *THE LIVING CHURCH* (Issue of July 19) then invited the attention of the Bishop of Montana to certain questions relating to the subject, designed to discover whether the apportionment could be justified as compared with the apportionment upon other Dioceses and Missionary Districts. The Bishop quotes our specific questions, and courteously appends his replies.—EDITOR L. C.

ment would make no difference in the justice of the apportionment, except so far as that person's means and giving were proportional to the whole sum given for Church purposes in Montana.

"(e) Suppose there had been two persons of equal ability and willingness to that one: would the duty of that one have been one-half less than it is to-day? If so, why?"

No! The duty of every one to give for Missions depends upon his ability to give.

"(d) Suppose that particular one person removes to, say, the Diocese of Pennsylvania, which already makes up its apportionment: is his duty to contribute thus terminated? If so, why? Or if not, is the duty now resting on Pennsylvania Churchmen proportionately lessened? If so, why?"

No! Every man everywhere is to give according to his ability, and every Diocese is to give according to its ability.

"(e) If a Diocese has twenty men within it whose measure of ability is similar to that of the one man in Montana, ought more to be expected from that Diocese than from Montana? If so, how is the equal apportionment against Montana, with only one such man, to be justified? But if not, why not?"

As the ideal principle means that every man should give according to his ability, so every Diocese twenty times stronger than Montana, ought to give twenty times as much.

"(f) If Montana should effect a diocesan organization, and assume the support of its own Bishop, thus making a largely increased drain upon its people, would they still be under moral obligation to contribute to general missions the same amount as now? If yes, why, then, should not their present greater ability, lay on them the duty of larger contributions to-day? If no, how, then, are similar apportionments against the weaker Dioceses which support their Bishops, to be justified, on the same scale as those against Montana, which does not support her Bishop?"

If Montana should become a Diocese without an endowment for the support of its Bishop, allowance ought to be made in its apportionment in the sum that it was asked to raise for the missions of the Church.

"(g) Montana reports approximately 2,500 communicants. If we assume that, say, 1,500 persons only have contributed toward the apportionment, which yet has been fully made up, are the remaining 1,000 communicants relieved of all duty to contribute to missions? If so, why? If not, why is it assumed that Montana's full duty has been accomplished?"

Nobody in Montana is excused from giving to missions who has not given. And nobody asserts that Montana has done her duty because she has made up her apportionment.

Because St. Bartholomew's parish, New York City, is to have a \$200,000 door does not prove that it has not done its duty in giving for missions. That depends upon whether the person who gives the door has given proportionately for the missions of the Church. That St. George's parish, New York, has a multi-millionaire among its parishioners does not prove that it is not doing its duty for missions. The question is whether that multi-millionaire has given proportionately of his means towards the missions of the Church. I have heard it said that the Bishop of Milwaukee has robes to the value of \$20,000; I do not know whether that is true or not, and I do not care. But if it is true, and I were to say that he had better devote the larger portion of that sum to the sustentation of missions in his Diocese, he would have the right to say that I was minding some other person's business than my own. A prominent Church paper reported that the Bishop of Fond du Lac provided copes and mitres for the Bishops who came to participate in the consecration of his Coadjutor. If I were to suggest that he would better have devoted the money which those things cost to the sustentation of the mission to the Oneida Indians, or to the building up of the Church in the weak places of the Diocese of Fond du Lac, he might justly reply that I had enough to do in looking after my missionary work in Montana and had better confine my vision to my own preserves. Therefore, my dear Mr. Editor, in my judgment, your *ad captandum* argument cuts in more ways than one, and is beside the mark in all.

Let us leave specialties and get down to principles:

1. I put it down as a fundamental principle that the apportionment plan is the true plan in giving for missions. Notwithstanding what you have been advocating in *THE LIVING CHURCH*, I believe it is the only way in which we can bring home to individuals their duty in giving to missions. Hitherto we have appealed to the Church to give generously to missions, now we ask each Diocese and Missionary District to give a definite sum, and it is expected that each Diocese and Missionary District will ask of each parish and mission that

a specified sum will be raised for missions. Because that specified sum is asked, there will be an effort to raise it. Hitherto there has been an appeal and an indefinite plan; now a definite sum is asked and an appeal is made to raise that sum. Because of this general plan and definite appeal I believe more will be accomplished than ever before.

2. I do not believe that the apportionment has been wisely made. I do not think that any fixed numerical ratio of missionary giving and the whole sum raised for Church purposes or proportioned upon the number of the communicants would be either wise or just. As I have already said, in another place, and way, the conditions and strength of every Diocese ought to be considered in the apportionment, but we are now working to get the general principle of apportionment adopted. We are making mistakes, but those mistakes can be corrected. Let us advocate the true principle and correct the mistakes.

3. I think it is an easier matter to get the apportionment plan adopted in the weaker portions of the Church than in the richer and stronger. It is an easier matter to get a person with an income of a thousand dollars a year to give proportionately of his means for missions than it is to persuade a person who has an income of a hundred thousand or a million dollars a year to give proportionately of his income. But that is the problem we are set to work out, and if we are thoroughly interested in missions we shall not cease our efforts towards the accomplishment of this object.

4. *THE LIVING CHURCH* has been criticising and opposing the Apportionment Plan since it was adopted in San Francisco last October, and yet I believe that the Editor is thoroughly interested in the Church's missionary work. I wish that he might see that the apportionment principle is the true principle in missions; then, though he might doubt the wisdom of the method of apportionment, he would advocate the principle, and in the end we should all work together for the accomplishment of a certain object. I wish that the war cry for the coming year might be "A Million Dollars for Missions," and that every Church paper, every Diocese, and every parish, would take up that cry and make the attempt a triumphant realization.

L. R. BREWER,
Bishop of Montana.

A NON-TEACHING CORPS IN SCHOOLS.

To the Editor of *The Living Church*:

THE idea of having in a girls' school, ladies not teaching, who can see to the social life of the girls, can be applied to boys' boarding schools. In nearly all of our boarding schools for boys, there is no distinction made between the teaching corps and the disciplinary or non-teaching. For convenience, the teaching body may be called instructors and the disciplinary, masters. All of our schools, with perhaps one or two exceptions, make no distinction between the duties of these two. This, it seems to me, is one reason that we see bright men, men of ability, leaving teaching and entering other professions; especially the case in our Church schools. Instruction is an art which experience develops, and a few years' experience is not enough to give a novice the power and ability to impart knowledge and develop mental activity. To hear a lesson is easy; to train the intellect to think out and grasp a subject is difficult—this last is the duty of the instructor.

Experience is much more necessary in the instructor than in the master. The duties of this latter are mainly of an overseeing nature, dealing more with the direction of sports, of behavior in house and playground, and of intercourse with others.

The ordinary principal or headmaster fails to discriminate between the two, and so the drudgery of the teacher's life in a boarding school becomes harder and harder, as he grows older and loses that youthful vigor and zest for out-door life which a master needs. His ability to instruct is greater, growing with his years of service, but his inclination for the disciplinary duties outside the class-room and study-hall becomes less as he gains in years. The result is that he leaves the ranks of the educators, goes into other professions, or else he becomes a teacher in a purely secular day school. The Church school suffers from his going and gains only on the physical side. I would not for one minute minimize the importance of training the body both in athletics and in social intercourse, but a school exists primarily for the training of the intellect, and nothing should be permitted which injures that.

This remedy is apparent. Separate the duties; have a body of instructors and a body of masters, the one to instruct, to have charge of the mental development, the other of the physical and

social. By social here is meant the community life of the school. There are in a boarding school in a week, twenty-five hours spent in the class-rooms, and about the same amount spent on the playground or in recreation. This is ignoring the time for meals, and the few minutes before and after meals, and before bed-time. The instructors could take charge of the work in the class-rooms, in study halls, could share in the oversight in the short recesses and during meals, but they should not be required to take charge of play-grounds, of dormitories, and of bounds. This should be the duty of the masters. Then the instructor could have from three to five hours free daily in which to correct the daily written work, to keep up in his mental development by reading and studying, and to rest from the mental strain of the class-room. The master would have nearly the same number of hours free. I venture to say that the work of a school of any size whatever could thus be carried on with no greater number of men and with much less friction and need of the exercise of discipline than where the teachers are expected to be both instructors and masters; a combination rare in men.

Both instructors and masters should be gentlemen in character and manners. Both should be treated alike as to accommodations and salaries. The instructor should be a college-bred man with the aptitude to teach, while the master should also be a college-bred man, loving athletics, and, if possible, trained under Dr. Sargent's system of physical development. Where the military system is in vogue, the duties of the masters are lightened, and fewer will be needed. The number of both instructors and masters is a matter for each school to settle for itself, but the separation of the two is a need if a thoroughly managed school is the desideratum.

H. P. SCRATCHILEY.

Cherry Valley.

THE CHURCH'S WORK IN PORTO RICO.

To the Editor of *The Living Church*:

IN THE August number of the *Spirit of Missions* an article will appear, in which I have given full details of the work and the outlook in Porto Rico. I trust the article will receive the favorable consideration of all who are interested in the success of our mission in that part of the field. (Copies of the magazine can be obtained without cost by postal card request to *The Spirit of Missions*, 281 Fourth Avenue, New York.)

The statement that there is needed for the adequate equipment of the work the sum of \$30,000 becomes interesting when the analysis of the situation is studied as I have there presented it. I think the estimate will be found to be a conservative one, and I am confirmed in this opinion by the fact that since my article was written, an appeal has been issued in the interest of the work carried on by the Methodists in Porto Rico, asking for twice the amount I am asking.

I have entire confidence that the Church which has appointed me to this work will not keep me waiting long for the equipment, but will manifest the same generous spirit with which it has sustained my efforts hitherto. Most encouraging results already appear, the prospect is full of hope, and the work will advance just as fast as the Church allows it to advance by supplying the resources for its prudent administration.

I will not ask for space here to repeat what I have said in the article to which I have called attention, but will remind those who are disposed to contribute, that contributions may be sent to the Treasurer of the Board of Managers, 281 Fourth Avenue, New York, marked, "For the Equipment Fund in Porto Rico," and that the Board will act as trustees.

I hope to be at my post in Porto Rico by the first of November with the knowledge that the entire amount has been contributed.

JAMES H. VAN BUREN,
Missionary Bishop of Porto Rico.

GENERAL MISSIONARY VERSUS ARCHDEACON.

To the Editor of *The Living Church*:

AS THE one who bears either of these titles among us has for his special work, oversight of the missionary interests of a prescribed large field, the former title instead of the latter would seem to be the more correct. Archdeacon, as a title now used in the Anglican Church, is not only not primitive, but is also a confusing misnomer as bad as the use of the word "sabbath" when the first day of the week is meant. Sabbath for Sunday, and an Archdeacon in the Order of Presbyters, would have been curiosities, indeed, in the early times. We have fads enough of

our own, I trow, without going over to England to import the improperly used title of Archdeacon. But some people there are who feel perfectly content to use any inappropriate title or thing if only they can say—"It is English, you know."

In the primitive centuries there were Archdeacons, but in deacons' orders only. But then those were times when to be a *missionary*, whether Bishop, presbyter, or deacon, was held as an honor. The missionary *presbyter*, Irenæus, was honorably associated with the missionary *Bishop*, Pothinus, at Lyons. It was a time when His "sent ones" were all held in honor.

Let us see: Christ Himself was *sent* by the Father. And Christ *sent* His disciples. And the chief of these in turn *sent* others; not alone *Apostles*, or *Angels*, or *Bishops*, but also *Presbyters* and *Deacons*. Moreover the American Church *sent* the apostolic Kemper, and along with him, or supporting him, other missionaries or "sent ones," the godly presbyters and deacons.

Now if any brother was ever rector of a parish that would not have given a hearty welcome to any one of this noble band to plead the cause of Missions, if one needed the title of Archdeacon before he could be given a respectful hearing, said rector would do well not to parade that fact. And did he leave that parish before he got it out of that low spiritual state? Surely that was not a very "Churchly parish" so long as it had no welcome for the "Missionary."

R. R. Goudy.

BISHOP HOW'S SONNET TO FATHER DOLLING.

To the Editor of *The Living Church*:

CAN you find space in your columns for the sonnet which is given below, as a beautiful tribute to the late Fr. Dolling? It was written in 1885 by Bishop Walsham How, then Bishop of Bedford, in reply to a letter from Dr. Fearon, the Headmaster of Winchester, asking for some priest's name whom the Bishop would recommend for the work at Sandport. Bishop How's answer was to send Fr. Dolling to call upon Dr. Fearon with this sonnet as his letter of introduction. It describes the man so perfectly as we knew him and loved him, that I thought you might publish it for the sake of his many friends in this country.

Yours,
St. John's Rectory, Woodside. GEO. W.M. LINCOLN.

"At morn he fed his soul with angel's food,
Holding with heaven high mystic communing,
That from the mount some radiance he might bring
Down to the weary, earth bound multitude.

"At night among the reckless throng he stood,
Sharer of all their mirth and revels gay,
Yet holding over all a watchful sway
And tempering every rude, ungracious mood.

"Not in cheap words he owned mankind his kin,
For them his life, his all he yearned to spend,
That he their love and trust might wholly win,
And all their rough ways to his moulding bend;
Shielding them from the unholy grasp of sin,
And owned by them a brother and a friend."

THE CATHOLIC CHURCH IN ENGLAND.

To the Editor of *The Living Church*:

CANK God for your editorial on the name of the English Church, and that such an inadequate and contemptuous epithet as "the Church in these Provinces" meets your disapproval. It sometimes seems as if common sense were dying out among "Catholics."

How much better if English Catholics would call their National Branch of the Church "the Catholic Church of England," "the Catholic Church in England," or "the English Catholic Church," or even "the Anglo-Catholic Church in England," than to adopt a way of speaking which can only tend to injure the Anglican Communion—as a whole. F. A. STORER.

July 25th, 1902.

THE CHURCHING OFFICE.

To the Editor of *The Living Church*:

HE question under "The Churching of Women" in your correspondence column of July 26th suggests other questions: Why should a mother need to be "churched" when we are not under the levitical regulations concerning ceremonial uncleanness? It also is difficult to see why a special office should be necessary after childbirth when a collect is sufficient on recovery from sickness. Does not the chief difficulty lie in the title, "Churching," which Blunt says is a "restoration of the woman to the privileges of the Lord's House"? This lays a

stigma upon motherhood. And if motherhood necessitates a restoring, why does not fatherhood? The office fortunately is purely one of thanksgiving, and the thanksgiving would be readily made if the act could be separated from the Manichaean view of wedlock.

O. APPLEGATE, JR.

St. John's Rectory, Kingston, N. Y., July 26, 1902.

The Family Fireside

THE SHADOW OF THE DESERT.*

By E. H. RYDALL.

A CREATURE that was more or less familiar to the ancient prophets and Scripture writers has come down to us and is safely domiciled in the southern part of the United States, at present mainly a curiosity, but later to supply one of our important markets. It is the *Struthio camelus*, or African ostrich. This animal, or cross between a bird and a reptile, is spoken of several times in the Old Testament as "the great owl," and is generally suggested when describing the abomination of desolation; Job has the most pointed and complete reference to the creature and even he makes her out to be devoid of natural family instincts. Divesting Job's language of the poetical flavor and in the light of the African and American ostrich farmers, we are compelled to conclude that the ostrich is as faithful to the maternal and paternal instincts as any other bird, and that the language of this servant of God is strictly allegorical. Job says: "Which leaveth her eggs in the earth, and warmeth them in the dust, And forgetteth that the foot

traveling in the United States for pleasure, conceived the idea that ostriches could be transplanted from the Cape to the sun-scorched land of California and be made a successful commercial proposition. Turning back from his intended journey, he left London for Africa, and in spite of the fact that some of the Colonial governments had established an export tax of five hundred dollars per ostrich upon every bird taken from the land, he managed to load several dozen ostriches upon a small sailing barque off the coast of Natal, and was soon on his solitary way across the broad Atlantic with his cargo of peculiar freight. In due time he arrived at Galveston and had his ostriches taken by rail to California, where for some time he exhibited them in the city of Los Angeles, California. The imports began to die in consequence of the change of climate. One by one they left this land of sunshine, but ere they entirely disappeared, a number of ostrich eggs had been laid, the chicks from which now form the present American ostrich population, which is destined to be the nucleus of that industry that will at some future time so interest the investors of this country. Moved by such a promising precedent as the Cape ostrich industry, certain capitalists have already secured almost a monopoly of the ostrich culture in the United States, for the largest and best farm in America is that at Phoenix, Arizona, where over one thousand ostriches are yielding their beautiful plumage to the management and furnishing an income that exceeds thirty thousand dollars per annum from feathers alone. The ostriches sold to zoölogical gardens and menageries are more or less short-lived, forming another source of income to this ostrich farm.

But the most beautiful and complete miniature ostrich farm in all the land is the Pasadena institution. This is a veritable garden some ten acres in extent, whose beauty is only destroyed where the ostrich pens in long rows trench upon the green swards and flower-bordered paths. It is located near Los Angeles, under the shadow of the Sierra Madre mountains, and supplies a most interesting place of amusement to that procession of tourists ever on the move in that Southern garden in the desert—Pasadena. Here the ostrich patriarchs and the infant ostriches dwell together and afford a most unique spectacle. When the ostrich multiplies and becomes as common as it is in South Africa, no such institution as this will be able to reap a continued harvest by the exhibition of the creature as a curiosity; but that time is not yet. Some fifteen thousand dollars a year are now paid by the tourists to see this Pasadena farm, certainly the most famous and oldest ostrich farm in America. Mr. Edwin Cawston is the owner and manager of this institution. Not satisfied with planting the ostrich among the mesas of California, he has lately sent some of his ostriches to Nice, on the borders of France and Italy, and has now in operation a show ostrich farm just across the sea from the native land of the ostrich, and within a comparatively short distance from where the first experiments in domesticated ostrich life were made by the French officers in 1863.

While to the ancient writers and seers the ostrich was merely the vanishing spectre of the desert, of whom Job says in his beautiful language, "What time she lifteth up herself on high, she scorneth the horse and his rider," yet to the practical Anglo-African and American ostrich farmer the ostrich has proved a very substantial money-making proposition; for it is safe to say that no investment can be easily found that the result of years of experience testifies is so safe, so easily managed, and so remunerative for the amount invested, as the cultivation of the ostrich in the southern part of the United States, among conditions and surroundings similar to those of its native land. In this New Palestine, this sanitarium of America, Southern California, particularly, thrives the African ostrich.

OSTRICH FARM IN SOUTHERN CALIFORNIA.



may crush them, or that the wild beast may break them. She is hardened against her young ones as though they were not hers; her labor is in vain without fear."

The ostrich was more familiar to the Romans and the Greeks than to the ancient peoples; the brains of six hundred ostriches were consumed at one banquet by a certain Roman emperor. The armies of Alexander often viewed these strange creatures as they disappeared over the limitless horizon of the Arabian deserts.

Some thirty-five years ago certain French officers experimented with the wild ostriches of the Sahara, taking some of their young and allowing them to grow up in a domesticated state. The result of these experiments was satisfactory and then the British took hold of the industry. To-day some three hundred thousand ostriches are vegetating at the Cape, under the care of the British investor, and supplying the great millinery markets of the world with this valued form of feminine decoration. The finest ostrich plumes, however, still come from the wild ostriches of the Nubian and Arabian deserts, and are brought to seaports upon the backs of camels. This of course implies the continued destruction of the wild ostrich. From time to time such young of the wild ostriches as are caught are sent to the south of Africa, to improve the breed of the Cape ostrich.

About fifteen years ago Edwin Cawston, an Englishman

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"OFFERTORY" AND "OFFERINGS."

DON'T CONFFOUND these two words. They are by no means the same in meaning, though some will persist in saying "The offertory amounted to — dollars"—or "The offertory was devoted to missions." The "offertory" is the office used when the "offerings" are made. See rubric. The minister shall begin the "offertory," during which the wardens or others shall receive the alms and devotions,—that is, the "offerings"—and bring it to the priest who shall humbly present and place it upon the Holy Table.

THE MASTER'S WORK may make weary feet, but it leaves the spirit glad.—Charlotte Elizabeth.

"ON EARTH PEACE."

BY HOPE DARING.

IT WAS the afternoon of the day before Christmas. In the beautifully furnished back parlor of the Hurst home Sylvia Morthland was reading aloud to her widowed aunt, Eleanor Hurst. The book in the girl's hands was the Bible, and she was reading that wondrous story whose meaning the world still only faintly comprehends, the story of the birth of God's own Son.

The clear girlish voice lingered over the words, "And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest and on earth peace—"

Sylvia stopped abruptly. Mrs. Hurst looked up to ask: "What is it, dear?"

"I was—was thinking of the angel's message. It told what Christ came to bring the world, to bring us, and to-morrow is the anniversary of His coming."

"Yes, but I do not understand your meaning."

There was a moment's silence—a moment in which Sylvia Morthland summoned all her courage. With a silent prayer unto the Christ of whom they were speaking, she said:

"I was thinking of 'on earth peace,' and of—of Cousin Ronald."

Mrs. Hurst did not speak. There was no sound save the dropping of a coal in the grate and the hurried breathing of the frightened girl. It was not until Sylvia again opened the Bible that the older woman spoke.

"You need read no more."

She rose, her tall, slender figure drawn rigidly erect, and walked from the room. Tears sprang into Sylvia's eyes.

"Oh, I hurt her! And she has been a mother to me for years. I am sorry, but I felt that I must speak. How can she be so unforgiving! Ronald is her only child, and a man of whom she may be proud. Just because he would marry the girl he loved, even if she was poor, and because he wanted to go into business instead of studying law, Aunt Eleanor closed her doors against him. Five years since she touched his hand or spoke his name! Now he has lost his situation and, with a sick wife and a baby girl, lives in poverty only three blocks from his old home. And to-morrow is Christmas!"

Throwing herself upon a couch, Sylvia let the tears have their way. She had hoped the mention of her cousin's name would soften the heart of his mother. Instead it had angered her.

In the meantime Eleanor Hurst was pacing back and forth across her chamber.

"How dared she!" and the proud woman clenched her hands until the nails cut into the soft palms. "Peace! There can be no peace between him and me, not even—at Christmas."

She had paused before the last words. Yes, she had a right to say them. Ronald was her son and, by the terms of his father's will, dependent upon her. He had dared to plan his life in defiance of her wishes. She had told him what the consequences would be, and no one must question the righteousness of her anger against him.

Anger! She was a professed follower of the Christ. He had come to bring peace and good will to the world.

Resolutely she tried to think of other things. Her son's face seemed to come before her. When it faded it was followed by that of a dark-eyed baby girl, Ronald's daughter and her own grandchild. The little one was named Eleanor, for herself. The woman's heart yearned for the child, yet a week before she had passed her on the street with her face turned away.

At seven o'clock Mrs. Hurst descended the stairs, carefully dressed for dinner. There were only herself and Sylvia at the table. An unusual constraint marked their conversation; neither could forget the scene of a few hours before.

Sylvia was to spend the evening at the Christmas tree of a mission Sunday School. She demurred a little at leaving her aunt, but Mrs. Hurst said:

"I prefer to be alone."

There was nothing for the girl to do but kiss her good by, and go. Mrs. Hurst tried to read. After a half hour she threw aside her book and sat gazing into the glowing coals. She would no longer avoid the issue. Did "on earth peace" cover her relations with her son?

It was an earnest prayer for guidance that rose. Bitterness and self-will faded away. Into the heart of Eleanor Hurst en-

tered the spirit of the Christ who came, at the Christmastide, to die for the redemption of the world.

"On earth peace." Over and over the words seemed to sound in her ears. That was what Christ's coming meant. In the angel's message lay the significance of Christmas. Her life had been lonely and narrow, she had made others unhappy, all because she had barred out from her heart the presence of the peace-bringing Christ.

She thought of her son, and a tide of mother love swept over her, carrying all things before it. Eleanor Hurst rose and made her way to the hall. She covered her dinner dress of gray silk with a long, dark cloak and wrapped a fleecy shawl around her head and shoulders.

Opening the hall door, she stepped out. The night was cold, and countless glittering stars gemmed the heavens. From distant churches bells were chiming out the Christmas message of joy to the world.

It took Mrs. Hurst but a few minutes to reach the home of her son. A light gleamed from but a single room of the tiny cottage. She walked up the path, paused a moment at the door, and tried it. It was unlocked, and she entered.

She stood in a tiny hall. It was dimly lighted from a half-open door into another apartment. From within came the sound of voices. Mrs. Hurst stopped to regain her composure and, without planning to do so, heard what was said.

"It's a good offer, Hurst." The voice was hard, almost insolent. "We'll pay you well."

"You want me to call upon saloon keepers and solicit their orders for liquor?"

"That's it. I am glad to see you are not too squeamish to call things by their right names. This is a good thing. There's lots of money in it, and money is what you and I need, Hurst."

There was a bitter, mirthless laugh. Mrs. Hurst shivered. Could that be her son's voice?

"Money is what I need now, Tom Marshall, as you well know. I've lost my situation, and my wife is ill, needing the care and luxuries that only money can buy. It's not a question of need, but whether I've fallen low enough to sell whiskey, that curse of the world."

"You better pick your words with more care," Marshall growled with an oath. "It's that with you or starve."

Eleanor Hurst caught her breath. Had her injustice driven her son to this? He was speaking again.

"Is it? This is Christmas Eve. Years ago I vowed to serve the Saviour born on this night. I will be true to my vow. He came to save men, and He will save me in this hour of need. The honored name I bear shall not be dragged in the mire. Remembering my mother, my wife, and little daughter, remembering my promised allegiance to Jesus Christ, the Redeemer of the world, I refuse to do this thing."

"What will you do? Starve?"

"I will trust God to help me find honest—"

"He will come home to me." Eleanor Hurst crossed the room, a wondrous light illuminating her face. "Ronald, forgive me. Bring your wife and child to the old home, and let me win their love. On this Christmas Eve shall there not be peace between us, my son?"

Before that glorified mother's face Tom Marshall had slunk away. Mother and son were clasped in a close embrace. It was Christmas Eve, and between those two so long estranged there was "on earth peace."

FASHION NOTES FOR MIDSUMMER.

THE SLOT SEAM is a distinguishing characteristic of both the newest skirts and jackets.

That the bolero will continue in favor as an adjunct to the fashionable bodice is evinced by the variety of modes exhibited.

For general summer wear there is no more serviceable as well as fashionable garment than the shirtwaist dress fashioned from foulard, taffeta, pongee, linen, piqué, or one of the numerous lawns or ginghams.

A white gown of some soft sheer fabric is practically indispensable for wear at garden parties, afternoon teas, etc.

Neckwear is demanding an unusual amount of attention; a recent caprice is to have the ruff match the gown in color, and the introduction of rosebuds gives a pretty touch. Chiffon, Liberty silk, plain and embroidered nets, and soft fabrics generally are much in demand.

The taffeta coat is acknowledged to be one of the smartest wraps of the season.

The one special note of color in dress this season is green; the emerald shade is perhaps, in highest favor.—From the August *Deelineator*.

The Living Church.

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Church Kalendar.



Aug. 1—Friday. Fast.
 " 3—Tenth Sunday after Trinity.
 " 6—Wednesday. Transfiguration.
 " 8—Friday. Fast.
 " 10—Eleventh Sunday after Trinity.
 " 15—Friday. Fast.
 " 17—Twelfth Sunday after Trinity.
 " 22—Friday. Fast.
 " 24—St. Bartholomew. Thirteenth Sunday after Trinity.
 " 29—Friday. Fast.
 " 31—Fourteenth Sunday after Trinity.

Personal Mention.

THE address of the Rev. ALBERT C. BUNN, M.D., in charge of St. Matthew's Church, Brooklyn Manor, is Richmond Hill, Long Island, N. Y.

THE Rev. J. G. H. BARRY, Canon of St. Paul's Cathedral, Fond du Lac, Wis., has accepted a call to Grace Church, Madison, Wis.

THE address of the Rev. WM. CONEY until Sept. 1st will be St. Stephen's Rectory, Newport, Oregon.

THE address of the Rev. A. W. COOKE is 22 Gyo Nin Machi, Wakamatsu, Iwashiro, Japan.

THE report that the Rev. P. GAVAN DUFFY had resigned the rectorship of St. Paul's Church, Chicago, and accepted the rectorship of the parish at Farm Ridge, proves to be incorrect. Mr. Duffy retains his present charge.

DURING the months of August and September, the Rev. Dr. PERCY T. FENN of Texarkana, Texas, will take charge of St. Luke's Church, Atlanta, Georgia. Please address all mail to St. Luke's Rectory.

UNTIL Sept. 15th, the address of the Rev. THEODORE B. FOSTER, rector of Grace Church, Kansas City, will be, care Mathews & Co., 40 Wall St., New York.

THE Rev. A. H. GRANT has accepted a call to Zion Church, Fulton, N. Y.

THE Rev. GEORGE BERKELEY GRIFFITH has been called to the rectorship of Severn parish, Anne Arundel Co., Md.

THE Rev. GEORGE TAYLOR GRIFFITH has been appointed curate at Gethsemane Church, Minneapolis, and will be in charge during the rector's vacation.

THE Rev. CHARLES E. HUTCHISON has resigned his work at Grace Church, Avondale, Cincinnati.

THE address of the Rev. CLIFTON MAON is changed to 1606½ Bush St., San Francisco.

THE address of the Rev. T. G. McGONIGLE, rector of Oneonta, N. Y., will be, during the month of August, Roberval, Lake St. John, P. Q., Canada.

THE address of the Rev. JAMES MC LAUGHLIN is changed to Longmont, Colo.

THE address of the Rev. P. B. PEABODY is changed to Jackson, Minn.

THE address of the Rev. Dr. J. PHILIP B. PENDLETON, during August, will be Tyson, Vt.

THE Rev. CHARLES KNOWLES PENNEY, who for some time past has been assistant minister at Grace Church, Philadelphia, now enters upon the rectorship of St. Paul's Church, Glenloch, Pa., in succession to the late Rev. H. J. W. Allen.

THE Rev. F. H. POST, vicar of St. Matthew's Church, Wilmington, Del., has resigned, his resignation to take effect Sept. 1st, when he will take up work in the Diocese of Los Angeles.

THE address of the Rev. W. T. ROBERTS is changed from Williamsburg to Rocky Mount, Va.

THE Rev. A. T. YOUNG of St. Louis has accepted a call to the rectorship of St. Mark's Church, Maquoketa, Iowa, to take effect Aug. 25th. Until that date his address will be Bartron, Wis.

DEGREES CONFERRED.

KENYON COLLEGE.—B.D. in course upon the Rev. W. FRED ALLEN, of Kane, Pa.

ORDINATIONS.

DEACONS.

MILWAUKEE.—At All Saints' Cathedral, on St. James' Day, Friday, July 25th, the Bishop ordered Mr. ALBERT SETH COOPER, B.A., as deacon. The Rev. F. A. Sanborn preached and presented the candidate, and the Rev. A. L. Bennett read the epistle. There were also in the chancel the Rev. Messrs S. M. Wilcox, Chas. H. Schultz, J. L. Porter, Geo. F. Burroughs, and E. C. Healy. Mr. Cooper is a graduate in this year's class at the General Theological Seminary, and will become assistant at St. Mark's Church, Philadelphia.

SOUTH CAROLINA.—At Christ Church, Greenville, July 20, Mr. KIRKMAN G. FINLAY was made deacon by Bishop Capers. Morning Prayer was said at 8 a. m., and at 11:30 the Ordination service took place. The Bishop preached. The candidate was presented by the Rev. A. R. Mitchell, rector of Christ Church, who also assisted in the services. Mr. Finlay, who is a graduate of the theological department of the University of the South, was baptized by Bishop Capers while the latter was rector of Christ Church, and grew up in the parish, not leaving it till he went to Sewanee to begin his theological studies. He is the sixth young man from this parish who has entered the ministry. He will be placed in charge of the work at Clemson College and Pendleton.

PRIESTS.

OHIO.—In St. Paul's Church, Bellevue, Thursday, July 17th, the Rev. JAY J. DIMON, by the Bishop of the Diocese. The candidate was presented by the Rev. Charles S. Aves, who also preached. The Rev. Thomas E. Swan was epistoliter and the Rev. J. H. Fairlee gospeller.

DEPOSITIONS.

CALIFORNIA.—Notice is hereby given that acting under the provisions of Title II., Canon 5, of the Digest, and in the presence of the Rev. Hobart Chetwood and the Rev. James Shannon McGowan, Presbyters, in St. James' Church, Monterey, on the 13th of July, being the Seventh Sunday after Trinity, I deposed from the Holy Ministry at his own request, CASSIUS MILLER WESTLAKE, Presbyter, he having declared to me his renunciation of the Ministry of this Church. San Francisco, WILLIAM F. NICHOLS, 13 July, 1902. Bishop of California.

IOWA.—Notice is hereby given (Title II., Canon 5, § 1, Digest), that on the second day of July, A.D. 1902, at Davenport, Iowa, I deposed from the ministry of the Protestant Episcopal Church, at his own request, and for reasons not affecting his moral character, R. PERCY EBANKS, a priest of the Diocese.

And furthermore I certify, that I pronounced and recorded said deposition in the presence of the Rev. J. Hollister Lynch, S.T.D., and the Rev. W. T. Jackson, Ph.D.

THEODORE N. MORRISON,
Bishop of Iowa.

NEW JERSEY.—I hereby give notice that on the twenty-third day of July, A.D. 1902, under the provisions of Title II., Canon 2, § 1. [1] and [6] of the Digest, I deposed from the ministry of the Protestant Episcopal Church, The Rev. THOMAS F. MILBY, a presbyter of the Diocese of New Jersey.

Done in Christ Church, Trenton, N. J., in the

presence of the following named presbyters: The Rev. Messrs. Edward J. Knight, Robert M. Beach, and Stephen A. W. Pray.

JOHN SCARBOROUGH,
Bishop of New Jersey.

DIED.

EDMUND.—At Bridgeport, Alabama, July 17th, FRANCIS HENRY EDMUND, son of the late Rev. Chas. C. Edmunds of Johnstown, N. Y., in the thirty-seventh year of his age.

Requiescat in pace!

LITTLEJOHN.—Entered into rest July 14, 1902, at Whitewater, Wis., JANE SOPHIA LITTLEJOHN, wife of Newton M. Littlejohn.

She was faithful unto death. To her is assured the crown of life.

"Grant to her, O Lord, eternal rest, and may light perpetual shine upon her."

MCKINNEY.—At Westfield, N. Y., JOHN DENNISON MCKINNEY, infant son of the Rev. and Mrs. John McKinney; aged 11 months and 12 days. Interment at Geneva, N. Y.

"The Lord gave and the Lord hath taken away. Blessed be the Name of the Lord!"

MEMORIAL.

REV. D. C. PEABODY.

At a special meeting of the rector, wardens, and vestrymen of Emmanuel Church, Rockford, Ill., held on July 19, 1902, the following minute was unanimously adopted:

In view of the specially pathetic nature of the circumstances attending the death of the late DOUGLAS C. PEABODY, we, the rector, wardens, and vestry of Emmanuel Church, desire to place upon record our profound conviction that in His own mysterious way God's will was done. There are no mistakes, no failures with the eternal purpose and operation, and though Douglas Peabody's earthly history was thus closed in darkness—darkness to the human intelligence—shall it be said or thought for a moment that in this aberration there was a failure of the life purpose, that it was destructive or negative to the long training and defined scope of his lifetime? Certainly not. Who shall know what are the processes by which a soul is moulded and advanced to its ultimate scope? Only this we know: that the blossom must fade that the fruit may ripen. It is only in the dark night that the myriad stars of heaven become visible. When every temporal hope is crushed and every earthly light extinguished, when the old stays are broken down, and the divine support itself appears to be withdrawn to the mortal apprehension, then rebirth into the sphere of spiritual freedom is at hand.

Eight years of absence from this parish where his longest rectorate was spent and where he has left substantial proofs of its success in parish house and rectory, have in no wise lessened the affection and love in which he is held here. His unfailing courtesy and approachableness rendered him a favorite in the entire community, while to his own parishioners he was ever the true, generous, faithful friend and pastor. To this parish he will ever remain the ideal Christian priest and true gentleman.

N. BAYARD CLINCH,
Rector.

A. H. PIKE,
Clerk of Vestry.

WANTED.

POSITIONS OFFERED.

WANTED, TEACHERS.—Men, unmarried. Episcopalians preferred: (1) Elementary Department; (2) Elementary Woodwork (Sloyd), and Bookkeeping; (3) Choirmaster. Salaries, about \$600 and living for school year. Apply, B. F. CLARK, 378 Wabash Ave., Chicago.

WANTED, CURATE.—Priest or deacon, unmarried, for large city parish. ADDRESS, RECTOR, 2419 California St., San Francisco.

WANTED.—Organist and choirmaster at St. John's Episcopal Church. Please state terms and address Lock Box 66, Negaunee, Mich.

POSITIONS WANTED.

C HURCHWOMAN desires position as housekeeper. Address Z, care of THE LIVING CHURCH, Milwaukee.

O RGANIST AND CHOIRMASTER of ability, desires position. Address, X, care LIVING CHURCH, Milwaukee.

A PRIEST intending to spend his vacation near Chicago will take supply work on Sundays only during the month of August. Address PRESBYTER, care LIVING CHURCH, Milwaukee.

RETREATS.

NOTICE OF RETREAT.—The Fifth Annual Retreat for Priests, under the auspices of the New York Catholic Club and the Confraternity of the Blessed Sacrament, will be held in the Church of the Holy Cross, Kingston, N. Y., beginning Monday evening, Sept. 29th, 1902, with evensong at 7:30, and concluding with Mass at 7 a. m., Friday, Oct. 3d. The expense for board and lodging for the period of the Retreat will be \$5.00.

The conductor will be the Rev. Father Hughson, O.H.C.

Any priest desiring to attend, please send word, as soon as possible to

REV. AUGUSTINE ELMENDORF,
of the Committee.

Committee of the C. B. S.:

REV. G. W. LINCOLN,
REV. P. C. PYLE,
REV. J. G. EWENS.

Committee of the N. Y. C. C.:

REV. G. M. CHRISTIAN, D.D.,
REV. C. M. HALL,
REV. A. ELMENDORF.

MUSICAL INSTRUCTION.

SPECIAL INSTRUCTION TO CHOIRMasters, in training the *Boy Voice*. Address G. EDWARD STUBBS, St. Agnes' Chapel, Trinity Parish, New York. Prospectus, giving full details, sent upon application.

CHOIR EXCHANGE.

ORGANISTS AND SINGERS promptly supplied. Write for terms. THE JOHN E. WEBSTER CO., 5 East 14th St., New York.

SUMMER RESORTS.

THE PITNEY, New York Ave., Atlantic City, N. J., 200 yards from Beach. Rebuilt and newly furnished throughout; 50 new rooms; large porches. Capacity, 225. Rates, \$10 per week, up. New management. W. J. IMEL.

MISCELLANEOUS.

COMMUNION WAFERS AND SHEETS. Send for samples. MISS A. G. BLOOMER, 220 Railroad Ave., Mt. Vernon, N. Y.

CHURCHYARD OF ST. JAMES-THE-LESS,
PHILADELPHIA.

BURIAL LOTS can be purchased upon application to FRANCIS A. LEWIS, Accounting War- den, 512 Walnut street.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until to-day more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD giving information in detail will be furnished for distribution, free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary," 281 Fourth Avenue, New York City.

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

APPEALS.

EPHPHATHA REMINDER.

Ephphatha Sunday offerings for the expense of Church work among Deaf Mutes in Western and Northwestern Dioceses will be thankfully received by the undersigned General Missionary in charge.

REV. JAMES H. CLOUD,

2606 Virginia Ave., St. Louis, Mo.

The "Voiceless Ministry" of the Church in the Dioceses of the Mid-West again asks to be remembered with Offerings on next Twelfth Sunday after Trinity by the parishes within the limits of that missionary district.

REV. A. W. MANN,

General Missionary.

21 Wilbur St., Cleveland, Ohio.

BOOKS RECEIVED.

BURNS & OATES, Ltd. London and New York.

Carmina Mariana. Second Series. An English Anthology in Verse, in Honor of and in Relation to the Blessed Virgin Mary. Collected and arranged by Orby Shipley, M.A.

HENRY ALTEMUS CO. Philadelphia.

Rataplan, a Rogue Elephant, and other stories.

By Ellen Velvin, F.Z.S. With illustrations in colors by Gustave Verbeek. Price, \$1.25.

THE ABBEY PRESS. 114 Fifth Ave., New York. *Sea Breezes and Sand Dunes*. By Rebecca Van Dusen.

LOTHROP PUB. CO. Boston.

Jezebel. A Romance of the Days when Ahab was King of Israel. By Lafayette McLaws. Illustrated by Corwin K. Linson. Price, \$1.50.

A. S. BARNES & CO. New York.

A World's Shrine. By Virginia W. Johnson, author of *The Lily of the Arno, America's Godfather*, etc. Price, \$1.20 net.

PAMPHLETS.

Pentecostal Holiness Library: Coal from the Altar. By the Rev. H. T. Davis, author of *Solitary Places Made Glad, Perfect Happiness, etc.*

Life of Charles G. Finney. By A. M. Hills, President of Texas Holiness University, author of *Life and Labors of Mary A. Woodbridge, Holiness and Power, etc.* Price, 20c. Office of God's Revivalist, Mount of Blessings, Cincinnati, O.



The Church at Work

THE MISSIONARY COUNCIL.

THE PROVISIONAL programme, for the Missionary Council, to be held at Philadelphia, October 21st to 23d, is as follows:

October 21st, 1902, 11 a. m.—Opening service. Preacher, the Rt. Rev. T. F. Gailor D.D., Bishop of Tennessee. Followed by the celebration of the Holy Communion.

2:30 p. m.—Business session. Address of welcome, the Rt. Rev. O. W. Whitaker, D.D., Bishop of Pennsylvania. Presentation of the report of the Board of Managers by the Chairman of the Board. Presentation of the reports of auxiliary societies.

3 p. m.—Conference session. Chairman, the Rt. Rev. D. S. Tuttle, D.D., Bishop of Missouri. Subject, "The Progress of the Mission." (1) "In China, Japan, Africa, Porto Rico, and the Philippines," by the Rev. Arthur S. Lloyd, D.D., General Secretary of the Domestic and Foreign Missionary Society. (2) "In Brazil and Cuba," by the Rev. W. D. Powers, D.D., General Secretary of the American Church Missionary Society. (3) "In the United States," speaker to be announced. Discussion by the delegates.

5 p. m.—Adjournment.

8 p. m.—Public meeting, particularly for men. Chairman, Mr. George C. Thomas. Subject, "What Business has a Business Man with Missions?" Speakers to be announced.

October 22nd, 9:30 a. m.—Morning Prayer.

10 a. m.—Business session. Motions and resolutions.

10:30 a. m.—Conference session. Chairman, the Rt. Rev. T. N. Morrison, D.D., Bishop of Iowa. Subject, "Is a Change in the Missionary Canon Desirable?" Speakers, the Rt. Rev. H. Y. Satterlee, D.D., Bishop of Washington, the Rt. Rev. L. R. Brewer, D.D., Bishop of Montana. Discussion by the delegates.

12:30 p. m.—Recess.

2:30 p. m.—Business session. Motions and resolutions.

3 p. m.—Conference session. Chairman, the Rt. Rev. J. M. Francis, D.D., Bishop of Indiana. Subject, "The Church's Need for Laborers in its Mission Fields—How Is It to be Met?" Speakers, the Rt. Rev. Cameron Mann, D.D., Bishop of North Dakota, the Rev. J. C. Roper, D.D., General Theological Seminary, the Rev. L. B. Ridgeley, Wuchang, China. Discussion by the delegates.

5 p. m.—Adjournment.

8:30 to 10:30 p. m.—Reception to the Council by the Philadelphia Church people.

October 23d, 9:30 a. m.—Morning Prayer.

10 a. m.—Business session.

10:30 a. m.—Conference session. Chairman, the Rt. Rev. Ethelbert Talbot, D.D., Bishop of Central Pennsylvania. Subject, "Ways and Means." (1) "The Place of Money in the Missionary Campaign," the Rt. Rev. William Lawrence, D.D., Bishop of Massachusetts. (2) "The Apportionment Plan and How to Make It Effective" (a) "In the Diocese," the Rt. Rev. S. C. Edsall, D.D., Bishop of Minnesota; (b) "In the Parish," the Ven. Alexander Mann, D.D., Arch-

deacon of Newark. Discussion by the delegates.

12:30 p. m.—Recess.

2:30 p. m.—Business session. Motions and resolutions.

3 p. m.—Conference session. Chairman, the Rt. Rev. C. K. Nelson, D.D., Bishop of Georgia. Subject, "What Does the Church Owe to the Missionaries?" Speakers, the Rev. D. H. Greer, D.D., Mr. Francis J. McMaster.

8 p. m.—Final service. The Rt. Rev. D. S. Tuttle D.D., Bishop of Missouri, presiding. Subject, "The Present Challenge to the Church to Extend its Missionary Operations both at Home and Abroad." (a) "As Shown by the Abundant Opportunity," the Rt. Rev. Wm. Croswell Doane, D.D., Bishop of Albany. (b) "As Shown by the Abundant Resources of Christian People." Speaker to be announced.

As usual, the Sunday preceding the Council, Oct. 19th, will be regarded as a missionary Sunday, and special sermons will be preached in Philadelphia parishes by a number of visiting Bishops and other clergymen.

October 19th, being the Twenty-first Sunday after Trinity, is also the day of intercession for Sunday Schools. The Sunday School Institute of the Diocese of Pennsylvania proposes to observe the day in connection with preparation for the Missionary Council. In the afternoon there will be two or three large mass meetings for Sunday School scholars to be addressed by missionary

Bishops and others. On Monday there will be a meeting especially for officers and teachers.

The railroads will make a special rate of one fare and one-third, on the certificate plan, for the round trip, for all persons attending the Council, whether delegates or not. Full instructions on this point will be given later.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., D.C.L., Bishop.
Colored Mission at Williamsport.

A CONGREGATION of colored people has been organized at Williamsport. The initial meeting was held at the guild hall of Christ Church, when the rector, the Rev. Edward H. Eckle, spoke on the opportunities and prospects of such work. Services will be held on each Sunday afternoon in a hall which has been engaged for the purpose, conveniently situated in the midst of a large colored population. A Sunday School will also be established in the near future.

CHICAGO.

WM. E. MCLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

Lenten Missionary Offerings—Memorial Service at Rockford.

THE SUNDAY SCHOOL of Christ Church (Woodlawn), Chicago (Rev. S. B. Pond, rector), is congratulated upon the fact that for the second consecutive year its Lenten missionary offerings are the largest of any of the schools in the Diocese. Two years ago the school was second, and last year it became first, a priority it has retained this year. The honor is increased by the fact that the parish is by no means among the most wealthy in the Diocese.

MEMORIAL services for the late Rev. D. C. Peabody, formerly rector of the parish, were held at Emmanuel Church, Rockford, on Sunday, July 19th. The rector, the Rev. N. B. Clinch, preached a memorial sermon. He spoke of the noble life of Mr. Peabody, who had begun his manhood years with the life in the army on the Confederate side during the Civil War, and had taken up, after the war was over, the work of the ministry, in which he had achieved singular success. He spoke of Mr. Peabody's excellent work at Rockford, where the parish church at the time of his coming was a dilapidated frame structure and the parish in debt. During the nine years of his administration, the debt had been cleared off and the present magnificent buildings erected. To him, said Mr. Clinch, Emmanuel parish owes a debt of gratitude which shall never be forgotten. With reference to the sad circumstances of Mr. Peabody's death, the rector quoted the words of the Bishop of Springfield in the columns of *THE LIVING CHURCH*. The resolutions of the rector, wardens, and vestry, printed in the Memorial column, were also read to the congregation.

Mr. Peabody's nine years' work in the Diocese of Chicago endeared him to a large circle of friends within and without the parish, and these, with his friends everywhere, were startled and shocked at the news of his sudden death.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.
Gift at Hartford.

THERE HAS BEEN CONVEYED to the "Trustees of Donations and Bequests for Church Purposes" a piece of land to be held in trust for the parish of the Church of the Good Shepherd, Hartford. The conditions expressed in the deed are that the parish shall occupy the estate for the sole purpose of an addition and adjunct to the lot and grounds of the Church of the Good Shepherd, not to be used for secular or semi-secular purposes. It shall be neatly laid out and

ornamented with paths, grass plats, and shrubbery, and the parish pay all charges necessary for the maintenance and repairing of the land. The donor is Mrs. Elizabeth H. Colt. The church is the Colt Memorial, and is a very beautiful edifice. A very complete parish house was, a few years ago, added to the property, as the gift of Mrs. Colt, to whom the parish is so largely indebted.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.
Wilmington Notes—Stanton—Smyrna.

THE REV. E. E. MADEIRA of the Diocese of Iowa, but now resident in New York City, has taken charge of St. Andrew's Church, Wilmington, during the Rev. Mr. Wells' vacation. St. Andrew's parish has a most active chapter of the Brotherhood of St. Andrew. During the past winter a very interesting mission study class was carried on, the special subject being the work done in China, but upon several occasions special meetings were held when speakers from various mission stations were present.

THE REV. HARRY RANSOM of St. Andrew's Church, Buffalo, is spending his vacation in Claymont. Mr. Ransom was at one time priest in charge of St. Michael's Church, Wilmington.

ST. JAMES' CHURCH, Stanton (the Rev. Alexander Rich, rector), is one of the historic spots of the State. It stands about a half mile from the town of Stanton at the Cross Roads. About it is the churchyard with its ancient tombstones, and altogether it looks very like a piece of English Church property, which it was when it was planned and built. The corner stone was laid in 1720, but there is a record with the S. P. G. of services held and a parish organized July 4th, 1716. It was for many years the mission of the parish of New Castle, Del., which parish is over two hundred years old, and its first priest having remained with the parish as its rector for over fifty years.

Each year, on St. James' day, this parish observes its patronal festival. This year, by special dispensation of the Bishop, St. James' day falling on Friday, the feast was observed as usual. The principal service was a celebration of the Holy Eucharist at 11 A. M., the Bishop celebrant, with the Rev. Dr. Munson of New Castle gospeller, and the Rev. Dr. Jefferis of Calvary, Wilmington, epistolier. The preacher was the Rev. K. J. Hammond of Emmanuel, Wilmington.

At 1 o'clock a most delightful luncheon was served by the women of the parish, and at 3 P. M. the evening Office was said by the Rev. W. D. Manross of St. Michael's, Wilmington, and the Rev. Mr. Beach, curate of St. John's, Wilmington. Two addresses, one from the Bishop of Delaware, the other from the Rev. Dr. Munson, followed.

THE REV. G. V. GILREATH, rector of St. Peter's Church, Smyrna, has been granted a vacation and, accompanied by his family, has gone to Delaware Water Gap.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, JR., D.D., Bp. Coadj.

New Church at Manitowoc.

ON THE Eighth Sunday after Trinity, the new Church of St. James, Manitowoc, was dedicated with imposing ceremony. A very large congregation was present at the morning and evening services although the day was stormy. A large number of communions were made at the three celebrations, the celebrants being respectively the Bishop Coadjutor of the Diocese, the Rev. S. R. S. Gray, rector of the parish, and the Rev. Llewellyn C. Merrill. Bishop Weller conducted the Dedication service, which was followed by a choral celebration of the Holy Eucharist, at which the Rev. S. R. S. Gray was the celebrant. Hodges'

Service in A was well rendered by the choir, assisted by a large chorus with organ and orchestral accompaniment. Bishop Weller preached at this service and also at the choral evensong, at the close of which a solemn *Te Deum* was sung.

It was only a few years ago (1835) that that great Apostle of the Middle West, and the first and greatest Missionary Bishop of this American Church, Jackson Kemper, of sainted memory, rode on horseback, with his library in his saddle-bags, from St. Louis to Wisconsin, to work and pray among and for the people of this territory. The foundations thus laid by that apostle of the American Church are being builded upon to-day.

The first services of the Church were held in the village of Manitowoc about 1842, by the Rev. Richard Cadle and Bishop Kemper. In 1848 Bishop Kemper sent the Rev. Gustave Unionis to Manitowoc, and the parish was organized in that year, with that pioneer priest of the Church as rector.

Within a few years, in 1851, the building which for fifty years has served as the place where the people of St. James' could meet especially with their God, was started, during the rectorship of the Rev. George Schetky. That building was consecrated by Bishop Kemper on St. James' day, July 25, 1852, just fifty years ago. It was deconsecrated on Friday, July 18, 1902, by the rector of the parish, acting for the Bishop of the Diocese.

Within this period of fifty years there have been twenty rectors in charge of this parish, and two deacons, since ordered priests, and this does not include the record of the period between 1855 and 1859, which has been lost. In reality, until the Rev. S. R. S. Gray took charge, the average rectorate was about two years. Beside the present incumbent, only four of the rectors of this parish are living, *viz.*, the founder, Mr. Unionis, now and for many years past resident in Sweden, his native land, and the Rev. Messrs. Franklin R. Haff, Joseph De Forest, and B. Talbot Rogers. One of them, the Rev. George Thompson, gave his life for his people in the cholera epidemic of 1854. Thus the parish has its martyr. The present rector, the Rev. S. R. S. Gray, took charge of the parish on Low Sunday, 1895.

It was not a very promising field of labor then. But with faith in God, and asking for Divine guidance at every step, he went to work, and has been wonderfully blessed in being allowed to see so much outward fruit of his prayers and his indefatigable labor.

The new church was commenced in May of last year, and the corner stone was laid by Bishop Coadjutor Weller in the presence of some 2,000 people, on the 14th day of August, 1901. It is built of Rock Ashlar limestone from the quarries at Sturgeon Bay, and trimmed with Indiana Bedford stone. It is of Gothic architecture and of splendid proportions. The main building is 109x47, and the height is 48 feet from floor to ridge. The narthex or porch is 18x20 feet, with three entrances. Over each entrance there is an inscription; on the two sides, "Pleasure is but for a moment," "Sorrow is but for a day"; and in the centre, "All that lasts is eternal." The tympana over the doors of this entrance are formed of rough stone, preparatory for carved work. Over the chancel arch is a fleche, elaborately carved, and so quite ornamental, in which is hung the single bell from the old church. Owing to the lack of means, the tower and chapel, which will add much to the external dignity of the building, will be completed at some future day. There are also three niches in the north gable for statues, one over the great window, and one on either side. These, with the corbels, some of the finials, and all of the bosses, are left in the rough state, so as to be carved at some future date. The finishing on the interior is of dark Flemish oak, with wax finish. Screens are carried from

the chancel arch to the east wall, and support fair-sized galleries for the auxiliary choir, organ, and orchestra. The railing of the galleries forms the upper part of the screens. The main level of the floor is continued to the east end of the choir, where three steps lead up to the altar railing, and within which seven steps lead up to the altar. The altar is made of pure white Vermont marble, with four onyx shafts. It is very simple in design and different from any other in this section of the country, yet striking in its appearance. It is placed in the centre of the pace, so that there is very easy access to the gradines. The reredos, which is only partially completed, stretches from screen to screen. Above the gradines, which are elaborately carved and supported by Gothic paneling, are five great openings for carved panels. Above, these five narrow panels form a frieze. From the frieze springs a dome of stained glass, the front being formed by a double Gothic arch, carrying a statue of our Blessed Lord in Glory. Back of this dome are twelve niches, containing statues of the twelve apostles. The peak of the arches rises to a great height and ends in an elaborate finial.

On one side of the sanctuary, the Bishop's chair is built into the screen work against the return of the reredos, the gallery rail projection above forming the canopy. It is very dignified and fitting. On the other side three sedilia are built into the screen work in a similar manner. The altar rail is of oak and of open work design.

The choir stalls rise one above the other, in three tiers on either side, the lower platform being only 18 inches from the floor, and are of dark Flemish oak, wax finish, as are all of the pews in the nave.

The chancel will thus be one mass of carved oak, beautiful and Churchly in design, from the floor to the top of the reredos and screens. Under the gradines and connecting the sacristies beneath the galleries, is an ambulatory. The pulpit and lectern are to be in keeping with the other finishing of the church. The pulpit will be of dark oak, elaborately carved and carrying the Four Evangelists in niches, and will be placed against the north pier, while the lectern will be placed against the south pier.

Beneath the church there is a large basement, which will be divided up into a lecture and Sunday School hall with a seating capacity of 400 or 500, and choir room, kitchen, and laboratories.

It is quite pleasing to note the fact that many people not really connected with the Church, have contributed towards its erection, while the following gifts are largely from the faithful, *viz.*:

The altar was given by St. Margaret's guild; the gradines, by the Gleaners; the Bishop's chair, by St. Winifred's; the choir stalls and pews, by St. Faith's; the brass Altar desk, by the choir boys; the Altar Book, by the Sunday School; the lectern, by Mrs. George Cooper; the credence table, which is very beautiful, by Mrs. Burger; and the marble font, by the sculptor of the altar, Mr. Nicholas Kettenhoffen.

The rector, the Rev. S. R. S. Gray, to whose genius, architectural skill and untiring work the erection of the church is due, was the celebrant, and was assisted by the Rev. L. C. Merrill, who entered the ministry from this parish. In the evening a solemn *Te Deum* was sung. The day was very stormy, but the new church was filled, both morning and evening.

On the eve of St. James' Day, and on the day itself, special services were held. At these services both Bishops of the Diocese were present, and a goodly number of priests. The Ven. Archdeacon Delany preached on the eve of the festival; Bishop Weller preached in the morning, and Bishop Grafton in the evening of the festival. There were three early celebrations on both the Sunday of the dedication and on St. James' Day; on the latter day both Bishops and the

Secretary of the Diocese, the Rev. L. D. Hopkins, being celebrants, while at the late celebration the rector was the celebrant. The Rev. L. D. Hopkins read the Gospel and the Rev. N. D. Stanley the Epistle.

The music for all of the services was of a very high order, and most excellently rendered by choirs and orchestra, with Mrs. William Nelson as leader, Mr. Robert Tate as conductor (to whom the success of the music is largely due), and Misses Bessie Barnes and Mollie Hall as organists.

KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

Official Documents—Death of Rev. Jos. Wayne.

JOURNALS of Dioceses and official notices for the Diocese of Kansas should be addressed to the Rev. Dr. Beatty, 822 Topeka Ave., Topeka, Kansas. The Rev. Maurice J. Bywater, late Secretary of the Diocese, is now Archdeacon of Colorado, and resides at 522 East 2nd Ave., Denver.

ON JULY 25, at Grace Cathedral, Topeka, the Bishop, with others of the clergy, performed the burial service for the Rev. Joseph Wayne, Chaplain of Christ Hospital, in Topeka. Mr. Wayne died July 23 in Christ Hospital, in a building erected by him and his good wife, and named the Wayne building in recognition of their gifts.

He was born in England, and after coming to this country, was graduated from Genesee College and the DeLancey Divinity School. After his graduation he was ordained deacon by Bishop A. C. Coxe in 1877; and priest in 1878 by the same Bishop.

He filled in turn the following parishes in New York: Honeoye Falls, Angelica, and Addison. He came to Burlington, Kansas, in 1882; and was called to Marysville, Kansas, in 1887.

He removed from Kansas to Moberly, Mo., in 1892, returning to Kansas in 1896. Since that time he has lived in the city see as chaplain of Christ Hospital, also placing himself at the disposal of the Bishop for any missionary work. His widow survives him.

In all his work, he was quiet and unassuming, but much beloved. During the seven years under the present Bishop this has been the first clergyman to die in active service in the Diocese of Kansas.

On the same day, July 25, the clergy present went in their vestments to the grave of Bishop Vail, the first Bishop of Kansas, where the Bishop said the prayer for All Saints' day.

LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.

Open Air Services.

DEAN LEE of Christ Church Cathedral, Lexington, has held several open air services on Sunday evenings at Woodland Park, and the large gatherings attest the interest felt by the people in the experiment. The vested choir of the Cathedral has accompanied him and led in the music, in which, however, the congregation heartily join, the *Evening Prayer Leaflet* giving them the opportunity to take an intelligent part in the service. The services will be continued during the greater part of the summer.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Windows at Newtown.

ST. JAMES' CHURCH, Newtown, has received from the firm of Mayer & Co., of Munich, two sanctuary windows, representing Saint Agnes and Saint Anna. The windows are beautifully executed in the old English style and are highly elaborated. The Saint Agnes window is the gift of the rector of the Church, the Rev. Edward M. McGuffey, and bears the inscription, "In memory of a beloved child, Dorothea Drake McGuffey, May

3d, 1895, Nov. 7th, 1896." The Saint Anna window includes a figure of the child Mary, and is an exquisite study of the Education of the Holy Virgin. It is the gift of Mrs. Sarah S. Thomas, and bears the inscription, "In memory of a beloved sister, Martha W. Hunt, Aug. 22nd, 1846, May 11th, 1880."

The Messrs. Mayer & Co. are building three more windows for St. James' Church, which will be placed in October. They will represent the Transfiguration, Christ Consoling the Sorrowful, and the Resurrection; and when erected, will make ten windows which this church has received from Munich in the last few years. It is the intention of the rector to establish a complete series illustrating the life of Christ.

St. James' is already known throughout the Diocese as the "Church of the beautiful windows." All of the remaining windows will be built in Munich from especially prepared designs.

St. James' Church was established in 1704. The present church structure was erected in 1848. The original building, now used as a chapel and Sunday School room, was erected in 1733. The rector of St. James' has recently been appointed by the Bishop of Long Island as one of his examining chaplains.

LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

Departure of Bishop Restarick.

THE RT. REV. HENRY BOND RESTARICK, Bishop of Honolulu, with Mrs. Restarick and their three children, bade farewell to San Diego, and began their journey to Honolulu on July 17th. For twenty years Mr. Restarick had gone in and out among the people as a personal friend, as well as rector of St. Paul's Church, and scores of men and women, Church people and others, were gathered at the station, to pay a parting token of regret; and as the train moved out many were unable to utter the words they had come to speak.

A few days before his departure the San Diego Lodge of Elks, of which Bishop Restarick had been the chaplain, gave him a special meeting and farewell reception. An address of a highly complimentary nature was presented, in responding to which the Bishop affirmed the great principle which lies under the remarkable growth of fraternal societies. "We be brethren." Brotherhood is the craving of the age, not individualism or selfish competition. The Bishop was then presented with a life membership card of beautiful and peculiar design. It consists of a silver plate of the size of a large visiting card, and on it are engraved the name of the lodge, the Bishop's name, and the seal of the Grand Lodge of Elks.

On the morning of the Seventh Sunday after Trinity Bishop Restarick held his first public Confirmation. On the Saturday he confirmed privately a sick parishioner, and on the Sunday morning he confirmed in St. Paul's Church a class of 22, whom he had himself instructed as their rector. In the evening the service was attended by the members of the Order of Elks, who marched in a body from the lodge room to the church. The church was crowded to the sidewalk in front. The sermon was addressed particularly to the men of the congregation, with special reference to the Elks. The Bishop took a double text—(1) the words of St. Paul, "Quit you like men; be strong," and (2) the words of Jesus, "Follow Me," the latter showing the only real source of the manly strength which is enjoined by the former. It was a masterly sermon, and created a profound impression.

Bishop Restarick and his party will sail from San Francisco for Honolulu in the steamship *Peru*, on August 1st. Beside his wife and children, he will be accompanied by several ladies who will work under him as missionaries or teachers. One of them is Deaconess Drant of Cincinnati, a graduate of

the Philadelphia Training School for Deaconesses, a well-known Churchman of Cincinnati having guaranteed her salary and other expenses connected with her work so long as he shall live. His name is withheld at his own request. Mrs. Louise F. Fulsom goes as matron of St. Andrew's Priory School for girls, Miss Evelyn Wile as a teacher in the school, and also Miss Charlotte Teggart.

The Sisters of Davenport House, the sisterhood famous as having been established by Dr. Pusey, have had charge of St. Andrew's Priory School since 1864. The two Sisters now conducting it are advanced in years and are desirous of handing the school over to Bishop Restarick, on the condition merely that he shall make some arrangement for their support during the few years of life which may remain for them. If this is done all the property and interests connected with the school will be at once transferred. Last year there were sixty-four boarding pupils, and sixty day pupils—about half the number being white, one-fourth full Hawaiians, and the remainder mixed. The school is one of the most important missionary agencies in the Islands, and it is important that Bishop Restarick should receive contribu-

tants of the place. Two persons still living were among the number who attended services at that time, these being Mrs. J. J. Starin, and Mrs. Wm. DeWolf. A more complete organization was effected in 1852, in which year the church building was erected, paid for, and consecrated, Bishop Kemper officiating. The rector at that time, the Rev. L. R. Humphrey, was ordained to the priesthood on the occasion of the consecration of the church. His rectorship continued until 1861. The original edifice was destroyed by fire in 1869, only the sacred vessels being saved. The work of rebuilding commenced immediately after, the corner stone of the new church being laid by Bishop Kemper July 1st, 1869. The Rev. W. E. Walker was then rector. The church was opened on Nov. 3d of the same year, the first sermon being preached by the Rev. H. W. Beers, D.D., who was associated with the movement which resulted in the establishment of the Cathedral in Milwaukee. This building was freed from debt and consecrated in 1874 by Bishop Welles. The rector at that time was the Rev. Rufus D. Stearns. It was during the rectorship of the Rev. S. Delaney Townsend, now rector of All Angels' Church, New York, that the present commodious rectory was built, and it was blessed by Bishop Welles, assisted by the Bishop of Springfield and the late Bishop of Cairo. Mr. Townsend's successor was the Rev. J.

late Dr. Daniel Tripp and his wife. The white silk chasuble now in use was the gift of Mrs. B. Bulkly, and the green one the gift of Mrs. Phoebe Buchanan, the eucharistic vestments having been introduced by the Rev. Jos. Moran, during his rectorship.

The anniversary day began with two early celebrations of the Holy Communion, matins being said at 9 o'clock, and the solemn eucharist beginning at 10 o'clock, with a sermon by the Rev. F. O. Granniss of Indiana. The Bishop of Indiana was preacher at the evening service, which latter was followed by a reception at the rectory.

The sessions of the Convocation began on the same day, after the choral eucharist. The Rev. W. J. Lemon of Waukesha read a paper on The Purposes of a Guild in Parish Work, which was followed by addresses on the same subject by the Rev. Geo. F. Burroughs and the Rev. T. C. Eglin. There was a business session in the afternoon, followed by a paper prepared by the Rev. F. A. Sanborn of Milwaukee, who was unable to be present personally to read it, on the subject of The Ministry of Reconciliation. Other papers were by the Rev. S. G. Porter of Milwaukee on The Use of Printed Matter in Par-



REV. L. R. HUMPHREY.

tions to the fund which shall enable him to secure the school as a permanent institution of the Diocese. The General Board of Missions has already guaranteed the support of the two women for work in the school.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

Anniversary at Whitewater—Milwaukee Convocation—Death of Mrs. Littlejohn—Brotherhood Service—Improvements at Kenosha.

THE 60TH ANNIVERSARY of St. Luke's Church, Whitewater (Rev. H. B. Smith, rector), was celebrated in connection with the meeting of the Milwaukee Convocation on July 21st, 22nd, and 23d. The anniversary was kept on the 22nd.

There have been occasional services in Whitewater as far back as 1841, the Rev. W. Philo having visited the village, and in 1842 organization was effected by Father Cadle, the eminent missionary of Wisconsin, associating with him the few lay commun-



REV. H. B. SMITH.

M. Francis, now Bishop of Indiana, during whose administration the vested choir was introduced. The present rector, the Rev. Henry B. Smith, entered upon his duties May 1st, 1901.

Among the furnishings of the church, there are many memorial gifts given by the parishioners and others. Among these are the processional cross, altar and its ornaments, and the baptismal font; a hymn board, the chancel window from the ladies of the parish, in memory of the saintly Bishop Kemper; a handsome brass lectern, in memory of a former lay reader, A. Fletcher Burk; an altar cross from Mrs. Mary E. DeWolf (now Mrs. Dr. Fielding); a brass altar rail, as a thank-offering for first communion, by Mrs. S. E. Posey; the beautiful and stately granite cross on the nave of the church, which is an object of great admiration to so many, was presented by Mrs. James Harder, and will be a lasting memorial to the loving hands which placed it there; the bell and fine pipe organ, from the late Mrs. Flavia White, in memory of her son, Judge S. A. White, who together with the Hon. N. M. Littlejohn and Mr. Lewis Cook, was a liberal supporter of the parish. To Mrs. Flavia White and Mrs. Maria L. Cook the parish is deeply indebted for generous endowments. The beautiful grounds for the church and rectory were a gift from the



OLD CHURCH—ST. LUKE'S PARISH, WHITEWATER, WIS.

ish Work; and by the Rev. H. B. St. George of Nashotah on A Study in Liturgics, based on Pullan's *Book of Common Prayer*. There were some 17 clergy present, with the Bishop, Dean Mallory presiding.

Next day began with a requiem celebration, and the closing session of the Convocation was held immediately after matins.

THE PARISH at Whitewater is sadly bereaved in the death of Mrs. N. M. Littlejohn, wife of the Hon. N. M. Littlejohn, Mayor of the city. Mrs. Littlejohn died July 15th after a long life spent, for the larger part, in Whitewater. She was during all these years an active member of St. Luke's congregation, retaining her activity until the last, and being always in the lead in the good works of the parish in whatever channel they might lie. Her death creates a void in the parish difficult to fill.

THERE WAS disappointment among the members of the Brotherhood of St. Andrew, who had gathered in considerable numbers



ST. LUKE'S CHURCH, WHITEWATER, WIS.—INTERIOR.



CHURCH AND RECTORY—ST. LUKE'S PARISH, WHITEWATER, WIS.

at St. Andrew's Church, Milwaukee, on Friday evening of last week, by reason of the inability of Mr. James L. Houghteling of the Brotherhood Council to be present, and to speak on the subject of Opportunities for the Brotherhood, as had been anticipated. Mr. Houghteling was obliged at the last moment to be absent. His place was taken by the Rev. A. L. Bennett, who spoke on the same subject, and showed the many opportunities for Brotherhood work, especially in and around the city of Milwaukee. There were also addresses by the Rev. S. M. Wilcox of Iowa and by Mr. F. C. Fetterly, Secretary of the Chicago Local Council of the Brotherhood. The service was conducted by the priest in charge, the Rev. Geo. F. Burroughs. Six new members were taken into the St. Andrew's chapter.

FOR THE FIRST time since 1893, St. Matthew's Church, Kenosha, is undergoing a thorough renovation. The carpets have been taken up, the accumulated dust has been removed from walls and windows, and the whole church, together with the chapel, has been thoroughly cleaned. This work is the outcome of a request by the Rev. C. L. Mallory, rector of the parish, for permission to build a hardwood floor in the chancel of the church as a gift to the parish. The gift has been accepted by the vestry and the floor is now being laid.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

St. Paul Notes—Breck School—Lesueur—Heating Plant for Seabury.

BISHOP EDSALL will spend the next six weeks at Detroit, Minn., on a well-earned vacation. The Rev. Ernest Dray, vicar of the pro-Cathedral, will pass a few weeks in the Eastern States during his vacation.

THE BONDED debt upon St. Mary's, Merriam Park, has been liquidated. There still remains upon the rectory a debt of some \$2,000, which the parishioners hope to be able to wipe out shortly. The choir boys have gone to Chisago Lake for a fortnight's outing.

THE RECTOR of St. John's, St. Paul, the Rev. Theodore Sedgwick, has invited his parishioners to meet him on the Saturday evening before the first Sunday in the month to join in a preparatory service for the Holy Eucharist on the following Sunday.

DURING the next three months Christ Church, St. Paul, will undergo some alterations in interior and exterior. The walls at the South entrance to the church, which have been considered as unsafe for some time, will be torn down and rebuilt with limestone with Bedford trimmings. A new slate roof will be laid, the interior re-decorated, and a handsome rood screen in memory of the late Bishop Gilbert will be erected.

ARCHDEACON HAUPT, in his annual report, says: "There are fewer vacancies at present in the Diocese than ever before within my experience, though we still need several more men. The clergy list will show ninety-eight men, an increase of six over last year, which is a sign of encouraging progress. In a letter to the *Record* on "The Future of the American Church," the Archdeacon makes a strong plea for the Provincial system. He says: "We suffer, in comparison to sectarianism, for the want of some such system. If we cannot have a province with a sufficient number of Bishops to do the work, then let us devise a plan of Suffragan Bishops, and not tie the hands of the men who are sent out to extend the borders of the Kingdom."

THE DEACONS recently ordained have been assigned to the following places: Rev. Mr. Couper goes to Northfield, Rev. Mr. Carson to Chatfield, and Rev. George Dunlap to Wells. St. Philip's (African), St. Paul, will

shortly have one of their own race to minister to their spiritual wants. The Rev. E. W. Daniel, ordained deacon recently, a graduate of the General Theological Seminary, will take charge of the parish, Aug. 1st. St. Thomas' mission, Minneapolis, will also be under his care.

THE BRECK SCHOOL needs \$10,000 to help it out of its financial difficulties. Here is an opportunity for some rich Churchman to help a very deserving Church institution. Mr. V. M. Watkins, 31 Merchants' National Bank Bldg., St. Paul, will acknowledge any contribution towards this debt.

THE TOWER at Faribault, in memory of Bishop Whipple, is nearly finished. Lack of funds only mars its completion.

AT THE COMMENCEMENT at St. Mary's, Miss Lucy Gilbert, daughter of the late Bishop, and the youngest girl in the school, received the Bishop Whipple medal.

A MEMORIAL window in memory of Bishops Whipple and Gilbert has been placed in St. Paul's Church, Lesueur. The ladies of the parish have placed a white marble font in the church. Bishop Edsall recently visited the parish, confirmed a class of 13, and delivered a sermon of great force on "Why I am an Episcopalian." Quite a number have come into the Church since, who heard the Bishop on that memorable occasion.

SEABURY DIVINITY SCHOOL held its annual meeting the last of June. The attention of its trustees was then called to the fact that the steam heating plant, which some nine years ago was put in the basement of Johnston Hall, because the school was unable to build a proper building, was greatly injuring that building, and also that the coal dust and scot were destroying the library. The latter, located in the same building, contains nearly 10,000 volumes, some of great value. The state of the treasury did not warrant the erection of a new building, while the continuance of present conditions meant permanent injury to Johnston Hall, and ultimate ruin to its library. It was finally decided that a separate boiler and engine house was an absolute necessity, and work has already begun upon it, that it may be ready at the opening of the school the last of September. The building is of stone, one story high, located in the rear of, and between Seabury and Johnston Halls. The new building will cost nearly \$3,000. It is being built, not because the school is able to build, but because it is compelled to build to protect its present property. It is hoped that among the many good friends of Seabury there are some who will gladly aid in the erection of the new building.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.
Hospital Missions—B.S.A.

FROM the report of Hospital Missions, May 1, 1901, to May 1, 1902, it is found that the past year has been one of great activity and usefulness. The work includes the City Hospital, Female Hospital, Poor House, and Insane Asylum, with the Rev. Frederick W. Cornell as missionary, aided by several of the city clergy and a band of earnest workers. The amount of \$1,377.58 was expended on the work during the year.

THE REGULAR monthly assembly of the St. Louis B. S. A. was held on Thursday evening, July 17th, in the Church of the Ascension. The opening devotional exercises were conducted by the Rev. Dr. J. R. Winchester. Addresses were delivered by the Rev. Chas. F. Blaisdell on "What the Rector expects from the Brotherhood," and by Mr. Pearson on "What the Brotherhood expects from the Rector." Both addresses were very helpful. A strong effort is being made to deepen the interest in the B. S. A. in St. Louis.



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NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Clericus to be Revived.

SOME YEARS AGO there was in this Diocese an informal clericus, known as "The Conference of Readings." Its meetings were usually held in St. Paul's parish house. The Rev. C. M. Perkins was the head and front (not of the offending, but of the organization), and the Rev. Messrs. G. W. Watson, D.D., Gustavus M. Murray, R. G. Moses, Thomas H. Gordon, Martin Aigner, J. F. Fenton, Ph.D., and Roland Ringwalt, were the active members. Other clergymen occasionally attended. There was only one rigid rule, and that was, that no one should discuss any work of fiction at these meetings. Works of divinity, apologetics, biographies, and philosophical treatises were discussed. Removals and deaths weakened the organization, and a long period has elapsed since its latest meeting. Efforts at a revival, on a larger scale, have been made.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Dr. Hopkins' Resignation—Bellevue.

THE REV W. C. HOPKINS, D.D., has resigned the rectorship of St. Paul's Church, Toledo, to take effect September 1st. He expects then to reside at 142 Rockingham, to engage in literary work, and occasional services. During his five years in charge of St. Paul's the mission has grown in numbers and strength, and is now a parish, offering to support its own rector.

IN THE AFTERNOON of Thursday, July 17th, the Bishop blessed a memorial organ that has recently been erected in St. Paul's Church, Bellevue, confirmed a class of eight, and preached an eloquent sermon. He held an Ordination in the morning as mentioned in the usual place.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.

ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Memorial Tablet—The Bishop's Condition—New Altar at Holmesburg—Notes.

A BRASS TABLET of unusual beauty has lately been erected in St. Paul's Church, Chestnut Hill, of which the Rev. J. Andrews Harris, D.D., is rector, in memory of the late John C. Sims, secretary of the Pennsylvania Railroad Company for many years, vestryman of St. Paul's, and a trustee of the University of Pennsylvania. The tablet is of highly polished brass, relieved on either side by groups of figures traced in lighter color, the whole work being attached to a background of black. The inscription reads:

*To the Glory of God
and in loving memory of
JOHN CLARE SIMS.*

Born September 12, 1845.

*Entered into rest Epiphany, 1901.
A man faithful, diligent, able,
kindly, and true, in all the relations
of his life and work.*

*His presence ever brought sunshine.
Unto him, Lord Jesus, grant eternal peace.*

REPORTS concerning the condition of Bishop Whitaker's health, continue to give encouragement. The Bishop did not go to Canada, as it was at first planned he would do, but remains in California.

MEMBERSHIP of the Girl's Friendly Society in the Diocese includes 1,764 members, 435 probationers, and 547 candidates, besides 245 working and 226 honorary associates. There are 46 branches. Each summer the holiday house accommodates about 360 girls.

THE CONGREGATION of Emmanuel Church, Holmesburg, Philadelphia (the Rev. Robert A. Tuft, rector), has given a contract for the building of a handsome altar to be placed in the church as a memorial to the late Rev. D. Caldwell Millett, who for thirty years was rector of the parish. The best quality of statuary marble will be used, and the

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work done after design prepared by Messrs. Milligan & Webber, architects. It is expected the work will be completed and the altar placed in the church by October 15, about which time the Bishop Coadjutor will visit the parish to confirm a large class, the candidates for which being now in course of preparation. Beside the proposed new altar, the church interior has lately been much improved by the decoration of the chancel and carpeting of the church.

AT ST. JAMES' CHURCH, Hestonville, Philadelphia, the vestry have extended an unanimous call to the Rev. Wm. H. Cavanagh to become rector of the parish. Mr. Cavanagh has not yet seen his way clear to accept the rectorship; but, at the solicitation of the vestry, has consented to take temporary charge of the parish, beginning his work about the middle of September. The rector-elect was made deacon in 1889 and advanced to the priesthood the following year, both acts being by Bishop Dudley of Kentucky. He is the author of that admirable volume, *The Word Protestant in Literature, History, and Legislation*.

MR. GEORGE C. THOMAS, who is now in England, expected to attend the eighth triennial festival of clergy and Sunday School teachers in Ely Cathedral, July 15, at which assembly he was also expected to give an address on Sunday School and Missionary Work.

PHILADELPHIA clergy, officiating elsewhere during the summer months, include the following: the Rev. Fleming James has charge of All Saints' Church, Reisterstown, Md., during the absence of the rector, the Rev. Joseph Fletcher. Mr. James will sail for China early in September, and will become rector of the American congregation near Shanghai. The Rev. Wilbur F. Paddock, late rector of old St. Andrew's, has temporary charge of St. John's Cathedral, Denver, during Dean Hart's absence; and the Rev. F. H. Argo of Holy Nativity Memorial, Rockledge, is ministering at Holy Trinity chapel (St. James' parish) New York City, in the absence of the vicar, the Rev. James Chalmers.

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SALINA.

Another Missionary Tour.

THE BISHOP of Kansas recently made a visitation to the northwestern part of the Missionary District of Salina, which is under the charge of the Rev. J. C. Anderson, Dean of Salina, and general missionary in the northwest. The Bishop, after visitations at Belleville, Scandia, and Formoso (where he baptized seven children and one adult, brought through the influence of Dr. Johnson and his devoted wife), arrived at Norton on Friday night at 10:52 p. m. The next morning he celebrated the Holy Communion in a private house, as we have no church building there. Then he came by train 40 miles to Oberlin where the missionary lives, and remained here over Sunday. The Bishop celebrated the Holy Communion at 7:30 a. m., read the litany at morning service, and preached to a good congregation, and again at 8 p. m., to a congregation filling the hall used for service, and baptized an adult. Monday we drove to Dresden (20 miles), there waited for belated freight train on Rock Island railroad, then 72 miles to Goodland, 18 miles from Colorado State line, arriving there at 6 p. m. Service at 8 p. m., five confirmed (two from Methodists, one from Presbyterians), baptized two. Took train at 3 a. m., Tuesday morning; 140 miles to Phillipsburgh, stage 6 miles to Marvin on Missouri Pac., then west again to Logan, 15 miles. Service there at eight. Next day by rail 25 miles to Kirwin. Service there in Methodist church, kindly loaned for the occasion. Next day by freight train to Beloit, 90 miles for Convocation. Services there at 8 p. m., the Bishop baptizing four children and two adults, and confirming four persons. The Rev. Dr. E. B. Spalding preached the sermon. Friday morning the Dean celebrated the Holy Communion, assisted by the Rev. Mr. Ramsey of Minneapolis.

The Convocation was called to order by the Dean. On motion of the Bishop, the Rev. Jas. A. Miller was elected Secretary. The Dean then addressed the Convocation on the encouragements there were in the different parishes and missions. Then Dr. Spalding was asked to address the Convocation, and he made a fine address on Unity. Reports on the work by the clergy were made. At 2:30 p. m. the litany was said, followed by addresses on Sunday School Work by the Bishop and others. At four o'clock Convocation suspended while the Bishop baptized four and confirmed two. Then the Question box was opened, and some interesting questions about the Church were answered by the clergy present, and the Bishop answered one about the liturgy in an interesting manner.

After this session the Bishop returned home, tired and worn by this long trip and many services—837 miles by rail and 46 by wagon. He is a true missionary, and is loved by the people of this Deanery.

After the Bishop left us, the concluding service was held at 8 p. m., with addresses on missions by the Dean and Dr. Spalding.

At all the services in Beloit the singing was good, the congregations large, and the communions made at 7:45 a. m. the largest in number at any service in the history of the parish. This parish has been under the charge of Mr. Geo. Geissell, lay reader, for more than a year, and he deserves praise for his work.

On Saturday the Dean returned to Kirwin for Sunday morning; preached in Opera Hall to a congregation of 500, no church in the place being large enough. The Masonic Lodge attended in a body. In the afternoon drove to Logan, 25 miles, over bad roads, the rain of Friday and Saturday nights having washed the hills so as to be well nigh impassable. Held service at 8 p. m. at Logan; started for home Monday morning, did not reach there till Tuesday at 4 a. m., having passed the night on a freight train in

a caboose with a leaky roof, it raining all night.

Such is missionary life in Kansas, on salary of \$720 and pay my own traveling expenses. While in the east, from which I came nearly three years ago, I had no idea of what it is. And let me say, it takes a man of no small ability to fill the bill here. Few in the East realize the education of the West. The Church requires her best men in the West; aye, her best educated men; but they must be men who are willing to endure hardship.

I wonder why the Church does not send Bishops who have been missionaries in the field to this work. What does a priest of a city parish in the East know of such work? We want someone like our present Bishop of Kansas. May God send us such an one!

JOHN C. ANDERSON.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Charleston—Sullivan's Island.

ST. MICHAEL'S CHURCH, Charleston, will be closed during August and the rector, the Rev. John Kershaw, D.D., will take a well-earned rest in the North Carolina mountains. While the church is closed, some very necessary repairs will be made to the organ, which is nearly as old as the church itself, there being a tradition that it was played in a London church on the occasion of the coronation of George III.

THROUGH the kindness of a friend, a house on Sullivan's Island has been put at the disposal of the Church Home Orphanage for the summer, and the children are enjoying the delights of a two month's stay on the seashore.

SOUTHERN VIRGINIA.

A. M. RANDOLPH, D.D., LL.D., Bishop.

Mission at Abingdon.

ST. THOMAS' CHURCH, Abingdon (Rev. R. E. Boykin, rector), and the missions in Holston parish at Saltville, Damascus, and

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KNIGHTS PYTHIAS BIENNIAL MEETING.

For this gathering in San Francisco this month, excursion tickets will be sold via the Chicago, Milwaukee & St. Paul Railway from Chicago to San Francisco or Los Angeles for \$50 for the round trip with final return limit September 30th.

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The Living Church.

the Knobs, and also Immanuel Church, Bristol, were greatly blessed by the preaching of the Rev. Father Huntington, O.H.C., and the Rev. Father Hughson, O.H.C., beginning July 7th and ending July 21st. There were services in the churches every morning and night, and the four days at Saltville, beside the services in the church at noon, there was preaching each day at the machine shops, from twenty to thirty minutes, at the salt works to crowds of men, just as they would come out from the different departments of their work. Many of these men preferred to stay to preaching rather than to go home to their dinner. It was an inspiring sight to see the preacher upon a machine base talking to these men, who, with uplifted faces, seemed to take in every word as it fell from the preacher's lips. At Damascus the chapel was crowded every night with sawmill men, some of them walking three miles after a day's labor to be present, and most of the few women present brought their babies in their arms.

We cannot say too much of the good that has been done by these sermons.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Children's Country Home

THE CHILDREN'S COUNTRY HOME, which is practically, though not nominally a Church institution, is now in the midst of its beneficent work. Though the children of Washington are never without the sight of grass and trees, yet there are very many to whom two weeks of country life would be an unattainable joy, were it not for this Home. Its situation is an ideal one—on a hill, so covered with trees that the house seems fairly in the woods; secluded from the public road, yet near enough for convenience to an electric car line. About fifty children can be accommodated at once; they come for two weeks; but often those in special need are kept for a much longer time. The dormitories are large and airy, with rows of very inviting white beds, the most of which have been given, with their furnishings, in memory of dear children passed away, or friends of the Home at rest. An interesting sight to a visitor is that of the children at meals. They march in an orderly procession, into the large dining room with open windows on all sides, and before sitting down to the long tables, sing a grace which sounds very sweetly and which, by the way, is often taken home, and introduced where the acknowledgment of the Heavenly Father's goodness had been unknown.

Three substantial daily meals are given the children, with abundance of pure milk and varied with fruit and other desserts; and the wholesome food is a blessing to many a weak, half fed child. The Home is in charge of the Sisters of St. Margaret, three of whom this summer, with occasional help from an associate, or other lady visitor, devote themselves to giving the children a happy time. After breakfast the day begins with a little work in the way of caring for rooms, etc., for those who volunteer for it; and then play reigns supreme. There are hammocks, swings, wagons, etc., and most of the time is spent under the trees, though there is a play room too, with toys and books, chiefly for rainy days. A roomy carry-all takes the children by turns for a ride morning and evening, and in the afternoons, expeditions for gathering flowers, or, most delectable of all, for paddling in the creek, diversify the pleasures. Then each set of children has a special treat, the funds for which are provided by friends. A recent occasion of this kind was specially delightful—a straw ride to the Zoological Park. A wagon filled with straw was packed with over forty children, a Sister going in charge. The very little ones went in the carriage with the other Sisters and a lady visitor, and all enjoyed the drive through a beautiful country road,

with the added delight of fording Rock Creek. It was a pretty scene as the wagon full of shouting, happy children came up from the water in a most picturesque spot. Arrived at the Zoo, the animal houses and cages were all visited with much enjoyment, and then, in a retired place, supper was spread upon the grass and full justice was done to the dainties provided, after which came the ride home in the cool evening. A week or so later came a card from the daughter of a generous friend of the Home, now gone to his rest, saying that on her father's birthday she would send out ice cream and cake, that the children might enjoy it with thoughts of their old friend. And so in many ways the work of making the little ones happy is helped on. Nor is the only care at the Country Home for the children's enjoyment. Much is done by quiet influence and gentle teaching to improve their manners, and give them more refined habits; and, above all, to lift their young hearts to thoughts of the Giver of all good. One of the rooms is fitted up as a neat little chapel, used for the Sisters' offices, and also for the children's short service of prayer and praise, morning and evening. On Sunday they are taught in the morning, and in the afternoon one of the city clergy is always found ready to come out and have evensong with a short address. This is on every other Sunday, for as the children come on Monday, and leave on Saturday, there is every two weeks a Sunday when all is quiet, and the Sisters and helpers have one day of rest. It happened that the last quiet Sunday was also St. Margaret's Day, and on its eve a pleasant little gathering of Churchwomen took place at the Home. A number of associates of St. Margaret's are living in Washington, and these were invited by the Sister in charge to come out for vespers, and a social evening. It proved a very delightful one. The little chapel was decorated with marguerites and other wild flowers and ferns, and the tea table under the trees was also adorned. In the summer twilight the guests sat on the porch, and spoke of the pleasure which some had enjoyed in spending St. Margaret's Day at East Grinstead.

This Home is in St. Alban's parish, and the rector, the Rev. Mr. Bratenahl, has a celebration every Thursday morning in the chapel.

WESTERN MASSACHUSETTS.

ALEX. H. VINTON, D.D., Bishop.

Springfield as See City.

THE BISHOP has decided to make Springfield his see city, and will give up his residence in Worcester early in September, taking a rented house in the former city. The nucleus of a fund has been raised towards securing a house permanently for the Bishop, and it is probable that at some time such an episcopal residence will be purchased or erected. Bishop Vinton leaves Worcester after a connection of 18 years with the Church in that city, having been, until his elevation to the episcopate, rector of All Saints' Church.

WEST MISSOURI.

E. R. ATWILL, D.D., Bishop.

Improvements at Boonville.

CHRIST CHURCH, Boonville (Rev. Edgar A. Sherrod), the oldest church in the Diocese, and probably in the State, has undergone many changes and improvements within the last three months. A parishioner who had been absent from the parish the space of six months would scarcely recognize the old church in the present interior.

On the east a recess chancel, some 18 feet in depth, has been added; a choir room has been built on the northwest corner, and south of the chancel a proper organ chamber has been arranged.

Besides these very material changes, choir



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stalls for the vested choir have been introduced and placed in the chancel, the walls of the church re-papered, the old ingrain carpet removed, and the floor painted and grained in oak, and the chancel, nave, and aisles covered with a handsome quality of rich, red brussels carpet. The old pipe organ, a really historic affair, which had been in the church since 1849, and was said to be one of the oldest west of the Mississippi River, has been replaced by a handsome new one. The new organ, a two-manual instrument, has six sets of pipes in the great, six sets in the swell, and two sets, an 8-foot open and a 16-foot Bourdon, in the pedal. Besides the fourteen speaking stops, the organ has fourteen of the very latest mechanical accessories, which enable the organist to form quickly and simply, new and sweet combinations. The two fronts of handsomely decorated pipes of a six-inch scale, one facing in the church the other in the chancel, add very much to the interior appearance of the building. It is needless to say that the parish is quite proud of its work.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Excursion to the Cattaraugus Hills.

ON JULY 24TH, under the auspices of St. Thomas' Church, Buffalo (Rev. Edward M. Duff, rector), an excursion, consisting of 24 carloads of people went to Cascade Park, in Cattaraugus Hills. A practical stroke of mission work was combined with the outing in conceding to St. Paul's mission church at Springville, which is three miles from the Park, the management of the parcel-checking department, the proceeds whereof came to \$15. Much to the regret of the rector of St. Thomas' the Springville brethren made only five-cent charges, where they had been expected to charge a dime. Next year it is to be hoped that they will be less modest and will pick up \$30. The excursion cleared about \$300 for St. Thomas' parish.

CANADA.

Illness of the Primate—The Dioceses.

Illness of the Primate.

GREAT REGRET is felt at the news by telegraph, received July 21st, of the serious nature of the illness of Archbishop Machray. He has been taken care of in a private hospital in London, is suffering from an affection at the base of the spine. Small hopes of his recovery were entertained.

Diocese of Ontario.

BISHOP MILLS has gone to Prout's Neck, Maine, for the month of August, returning in time for the General Synod in Montreal, Sept. 3d. The Bishop had hoped to complete the third visitation of his Diocese this month, a remarkable work for the 21 months of his Bishopric. A few parishes however had to be left till the autumn, because of the absorbing work the farmers have with a large crop.

Diocese of Montreal.

AT THE evening service in St. George's Church, Montreal, July 20th, prayers were requested for the Primate of all Canada, now lying seriously ill under the care of one of the King's physicians. The preacher at this service was the Rev. C. E. Dobbs from the Diocese of Rupert's Land.—A GRANT has been received from the Society for the Promotion of Christian Knowledge, for the Amherst Park mission, Montreal, in consequence of an application made by Principal Hackett of the Diocesan Theological College, who is now in England on a visit, and who is rector of the mission.—ARCHBISHOP BOND seems to have recovered from his recent illness.

Diocese of Moosonee.

NEWS has been received that on the return canoe trip of Bishop Newnham and his fam-

ily to their home at Moose Fort in the far North, they had the misfortune to lose all their supplies in the water, from the overturning of the canoe.

General Synod.

ARCHBISHOP BOND has received a letter from Archbishop Machray, saying that he will be unable to preside at the meeting of the General Synod on account of illness. Archbishop Bond will therefore preside.

Diocese of Niagara.

A CHAPEL of ease is about to be built at Glenwilliam. The ceremony of turning the first sods took place the 8th of July. There were a good many people present.

Diocese of Toronto.

ST. LUKE'S CHURCH, Ashburnham, celebrated its 25th anniversary July 9th. Several of the clergy were present.—THE ANNUAL examinations of teachers and scholars for the inter-diocesan Sunday School competition will be held Nov. 29th.—DURING the absence of the rector of St. John's Church, Norway, on a month's vacation, the services were undertaken by the Rev. H. C. Dixon, Dr. H. Seymour, headmaster of Trinity School, Port Hope, and the Rev. Mr. Farncombe.

Diocese of Nova Scotia.

A BEAUTIFUL memorial pulpit has just been presented to St. John's Church, Lunenburg. It is of quartered oak and brass. It was given by Stephen Watson Oxner in memory of his mother.

Diocese of Algoma.

THE FUND for rebuilding St. Mary's Church, Novar, is growing. An appeal from Bishop Thornloe for this fund was published in June, since which, contributions have been coming in.—A NEW organ has been presented to St. Paul's Church, Haileybury, by a lady in England.—BISHOP THORNLOE held an ordination in St. Luke's Church, Sault Ste Marie, June 22nd, when one candidate was advanced to the priesthood and one was admitted to the order of deacon.

WILL YELLOW JOURNALISM LAST?

"WILL MODERN or yellow journalism last? Not in its present state. It has sufficient financial backing to last for a time; but the American public can't be fooled all the time, and there is even at present writing a tide of reversion setting in which will slowly but none the less surely compel the abandonment of many of the methods at present in vogue. Talent will replace charlatanism; men who can think and write thoughts, instead of men who can invent and amuse, will find their way into the offices of the yellows; and when reflection and foresight take the place of imagination and foolhardiness, yellow journalism will turn pale and become white. In so far as it represents enterprise it has come to stay, but as a periodical of permanent and persistent protest it will not survive the present generation. The American reporter will become a professional man, a scholar and a gentleman, and not a professional meddler, amateur detective, and inventor of plausible impossibilities all in one. American journals will be newspapers, and not, as a well-known journalist now styles them, 'picture books for children.'—*Catholic World Magazine*.

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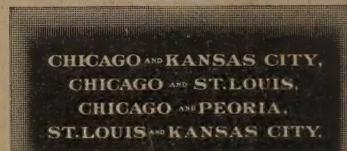
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